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DEACONS OBSOLETE? CALVIN WANTED TO ORDAIN THEM . . .

CHRIST'S HELPERS TO RESTORE LONELY AND NEEDY PEOPLE

DEACONS ARE NOT JUST THE "GUYS WHO COUNT THE MONEY . . ."

By REV. A. DREISE *)

Deacons are obsolete, unnecessary, and out of date. They are simply forgotten, they are the errand boys of the consistories, if they are considered to be a part of the church at all. Do we still need deacons in our church today? Is there a place for these office-bearers in a socialized society which takes care of a person from the cradle to the grave (though not beyond!)? Is there still any reason for having deacons at all? Or, is their office an antiquity and soon to be abolished?

There are many poor and helpless people, and the Christian Church used to help them in the name of Christ. But in the 19th century the Church had receded into the background, and the poor were left to fetch for themselves. The Industrial Revolution turned the poor into rebellious fighters, ridiculing the Church for neglecting the helpless. When in the second half of the previous century the Social Gospel movement came off the ground, the church joined to help the poor, preaching a gospel of economics for the here and now instead of salvation for both now and eternity.

*) The Rev. Dreise, minister Immanuel Christian Reformed Church, Cornwall, Ont., presented this material to a conference of deacons of classis Eastern Canada. The article was made ready for publication by Rev. A. Velthoen.

Today one can speak perhaps of some sort of over-reaction when so many churches are so heavily involved in social programs. Churches that do not follow suit are easily branded as fundamentalistic and other-worldly. This effects evaluations of our deaconate, which are either considered to be "liberal" — whatever that may mean — because they are too active or they are considered to be under-active. In the latter case the deacons are unworthy of their office. No matter what deacons do today, they have a poor reputation. They have been replaced by government's social workers. But the poor do not expect anything from the Christian church, except those who attend church and happen to know that a deaconate exists to help them. But how many of the poor do go to church anyway? They "cannot afford" to be a member or they are too bitter to want to go to any church at all.

What is really the function of the deacons in today's church? Is their only function to pass collection plates and to count the money? It seems to be that way in many churches, and, understandably, many deacons have complained: "We gather in, but we need not sow! We collect but we need not give!"

Are our deacons trying to du-

plicate the work of social agencies? Many deacons call on people that also receive payments from some sort of government agency (county welfare, city welfare, widows pension, disability pension, workman's compensation, family court, etc.).

Perhaps, deacons may feel that the only time that they have to write out a cheque is when the government cheque is too late or does not cover the needs.

The question whether deacons are out of date seems to be in order. Deacons have to seek answers to these questions. It seems that the Christian social responsibility can better be discharged in solidarity with the secular community.

All those Christians who were active in civil rights, Peace Moratorium, rent-control, public housing, etc. believe that the Church must fully cooperate with governmental and other non-church institutions to bring about social peace and justice. Does the deaconate of the Christian church not go beyond supplementing this work now that the government to a large extent has taken over the care for the poor?

Or, is there something else involved in the task of the deaconate? Why do we read in Acts 6 that men known to be filled with the Holy Spirit are put in charge of the distribution of food and/or funds? They were the first deacons. That is something else what the Christian church today has made of them: people with certain financial involvements. The Greek word from which the word "deacon" is derived, does

not occur in Acts 6. The word "to serve, to minister" comes close to it; it is used in Acts 6:4 in connection with the work of the apostles to administer the word. But it is not used at all in connection with the work of deacons!

Seven: Complete service

The men, referred to in Acts 6, might be described as distributors of alimony to the widows and the poor. They took care of all the financial matters. These seven men may have been in charge of the minority group of Greeks in the pre-dominantly Jewish church. Stephen and Philip were, at any rate, well equipped for other forms of service besides distributing food or funds. Stephen defended the faith until he was martyred, and Philip was active in evangelism. The number seven stands for completion in the Bible, and so the number of seven men rendered complete service in behalf of their Master Jesus Christ. The concept of serving is expressed by several words like "to serve as a slave", "to serve for wages", "official public service" resp. to the people, to the state, the temple, or the church.

But as distinct from all these various shades of meaning, the word "diakonos" (English: deacon, Dutch: diaken) has the special quality of "personal services rendered to another person". No other Biblical word places a stronger emphasis on the personal aspect of service than this word "diakonos" does. In the New Testament this word of loving service means waiting at the table as Martha did for Jesus. It means providing for physical needs and daily necessities, in brief: any service in genuine love.

Deacon: slave of all

Jesus includes under the term "diakonos" many different activities besides giving food and drink. He includes extending shelter, providing clothes, and visiting the

sick and the prisoners. "Deacon" reflects a full sense of active Christian love for the neighbor. It is a mark of true discipleship of Christ (cf. Matthew 25:44ff). To extend financial help is not the first task of the deacon. The very first thing the deacon is called to do is to share the compassion of Jesus Christ Himself. This determines at once the attitude of all whom God calls into His service as deacons.

The deacon must become the servant, the slave of all. Christ did not come to be ministered unto but to serve, to minister. In this sense the service of the deacon means a great deal more than loving assistance to the needy. It is the full and perfect sacrifice of being for others in life or death. It is the sacrifice of offering life which is at the heart of service. Deacons have many opportunities to serve! In spite of all social work of various government agencies, the deacon in the church of Christ faces many challenges for service!

What is the purpose?

A deacon ought to consider the question: "What is the purpose of serving as a deacon?" It is, in brief, the development of the person, the family, the community, to become and to remain a child of God well cared for. The task of the deacon is not merely to put a finger in the dike to keep back a flood of financial ills, but to repair the dike, to restore it to full strength. A deacon represents Christ. Christ intended to restore the sinner, the needy, and the lonely. He restored people to proper service in His Kingdom. Success and effectiveness cannot be measured by the amount of money collected and distributed, but by the amount of love and responsibility, the deacon is able to channel to an individual to make him or her a new creature in Christ.

The form for the installation of deacons says "to the relief of the distressed both with kindly deeds and words of consolation and cheer from Scripture".

Indeed, the government has through its social agencies changed and transformed the task of the deacon, and the deaconates of some churches have been made obsolete. But the ministry of mercy carried on in the name of Jesus has really not been outdated at all. Its role, function, and method have been changed but its purpose remains the same: to give a cup of water in Jesus' name.

Healing . . .

A century ago this was done in different ways than it is done today. Locally, the deacon's most important function is to prevent poverty like a fireman has to prevent fire. Of course, a family in need and under great financial stress due to illness, ought to be helped. Deacons should encourage families to leave their basic savings untouched. Less worry about daily existence is conducive to cheering the family in Christian love. This means to bring restoration and healing.

Not church members only

Where a family has a child that has palsy, the deacons might see to it, that transportation be provided to the treatment center. Deacons should be able and willing to counsel people who do not know to manage their money, and buy too much on credit. Many charitable organizations arose to fill the gap left by the churches. The

United Community Campaign serves many excellent causes. Many service agencies live purely out of a humanitarian pseudo-christian conscience. The United Fund Drive would not be in existence if the Church's deaconal ministry had lived up to its mandate to give a cup of cold water — not only to members of the Church but to every needy soul.

(cf. art. 25 Church Order: "... to administer Christian mercy . . . first of all toward those of the household of the faith, but also toward the needy in general. They (= the deacons) may also seek mutual understandings with other agencies in their community which are caring for the needy so that the gifts may be distributed properly.")

Through the Christian Reformed World Relief Committee we are doing this in Korea and other places and countries. Why not in our cities, in our slums among our masses of underprivileged?

The Church has finally realized its lack of service. The deaconate has become aware of its responsibilities. This had led to the birth of the CRWRC only eleven years ago.

Contact with Government agencies

The Christian deacon can be effective in various ways: filling lonely lives with companionship, arranging a visiting schedule for the sick, the shut-ins, and the aged of the community to be visited by the congregation. The work of the deacon does not stop there. The deacon has to cooperate with government agencies (cf. Art. 25 Church Order as quoted above).

Where does the deacon fit into the picture of all the service organizations? There should not be any overlapping and there should be readiness to inform one another of assistance rendered. Many times, however, gaps exist, where no one helps out. The deacons may be the only people who care in such cases, especially in emergency cases like waiting for the unemployment insurance cheque. Quite apart from these things, every Christian should be aware of it that Christ can never be replaced by any promptly mailed out government agency cheque. Therefore, the deacons stand in the world as His helpers. The Church of Christ should not recede into the background because of a well run welfare program.

The reverend deacon . . .

The deaconate might be concerned about complementing the work of a government agency. In many cases pensions (widow, disability, old age, etc.) are not enough. A fourth area of service regards the needs of the families where mental illness has struck. To give money to cover medical expenses is not the solution nor the end of the deacon's task. The family itself might need the help of counselors under the auspices of the deaconate. The rise of Pine Rest, Salem, Bethany Home, homes for the aged were the result of the awareness of the deaconal task of the Church. There are many tasks for deacons! John Calvin ascribed more tasks to deacons than to elders! He recommended to ordain deacons like ministers. In Calvin's days deacons took total care of the sick. In the light of Scripture, the question whether deacons are out of date is no question at all! The answer for deacons today is simple: Get going, deacons, for Christ's sake!



WATER-BOMBING the edge of a forest fire near Margaret Lake, north of Sioux Lookout, a De Havilland Twin Otter swoops in at tree-top height to douse the hot spots so that firefighters on ground can move in. Six planes, with

float tanks that pick up from 90 to 400 gallons of water, are backing 400 men fighting more than 20 forest fires. Most of the men are Indians.

In Christian Perspective — in Christian Perspective — In Christian Perspective — In Christian Perspective — In Christian Perspective
ONTARIO — IOWA — ALBERTA — BRITISH COLUMBIA — MICHIGAN — PHILADELPHIA — SEATTLE
 ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN STUDIES — 141 LYNDBURST AVE., TORONTO 4, ONTARIO

The Last First

Every time there is adult baptism in one of our reformed churches the congregation is impressed. Even the most traditional heart is moved when the power of the Holy Spirit is visible in turning a sinful man to the saving grace of Jesus Christ.

What would you say when in one particular service twelve adults and four children are baptised? You may consider it hardly possible, but this is what we have witnessed in the jungle of Mexico, and it seemed as if something of the power of the Holy Spirit as was evident in the early Christian church came to life again. Words fall short to describe what it is when twelve people, the one after the other, turn to the congregation, not to say a simple "yes" or "I do", but to give a personal testimony of what has happened in their lives.

We have been the guests of Rev. and Mrs. Schemper for 10 days to see firsthand what is happening in Mexico at this moment. We plan to write a few articles on this visit. However, without running ahead of these articles we want to share with our readers the thrilling and exciting experience of seeing a whole group of people turn from paganism to the Lord of heaven and earth. This indeed is without description.

The work in Mexico, as in other parts of the world, is a combined effort of the Wycliffe Bible Translators, the World Home Bible League, and the Board of Foreign Missions of the Christian Reformed Church. Not that the emphasis falls on any of these organizations. They are indeed but instruments. The emphasis is on what the Lord is doing in environments far from the western civilization, among people who miss the most elementary conveniences of modern life. However, there is more. It is not only that these people are isolated from what goes on in the world, but further that they have been chained to superstition and pagan religion for generations and it is nothing less than a miracle when in their thinking and thus in their behavior such a tremendous change can take place. Twelve people desired to receive the sign and seal of the covenant of God and also wanted that sign and seal administered to their children, — it was almost unbelievable. What is the Lord doing there in the back country of Latin America? And in Indonesia, and in Nigeria, and in South America? Is the Lord planting the lamp of His Word in these countries? And is He at the same time taking away the lamp of that Word from the people, who for generations have lived by His grace without realizing it?

It is but a question, but one which presses for an answer after what we have seen in Mexico. What did the Lord mean when He said, "Many now first shall be last and many last shall be first"? (Matt. 19:30)

D.F.

Church Announcements

CHR. REF. CHURCH

Accepted

to Rocky Mountain House, Alta., Rev. Clarence Bishop of Bethel, Vancouver, B.C.

to Simcoe, Ont., Cand. Fred. Bakker.

to Clarkson, Ont., Cand. S. Greidanus.

to Truro, N.S., Cand. John Veenstra.

Called

by Second C.R.C. of Sarnia, Rev. H. R. De Bolster of Emmanuel Calgary, Alta.

by Third C.R.C. of Sarnia, Rev. J. Nutma of Maranatha, Bowmanville, Ont.

to Hamilton, I. Ont., Cand. J. Koole as minister with special mandate.

to Holland Marsh, Ont., Rev. P. Breedveld of Bloomfield, Ont.

to Surrey, B.C., Rev. M. Pool of Houston, B.C.

to St. Thomas, Ont., Rev. Leonard T. Schalkwyk, Wellandport, Ont.

to Sarnia I, Ont., Cand. H. Getgate.

Declined

for Sarnia I, Ont., Lethbridge, Alta., and Edmonton III, Alta., Rev. J. Nutma of Bowmanville, Ont.

☆

NEW CONGREGATION

Since June 28 there is a third Christian Reformed Church in the city of Sarnia, Ontario. On that date 115 families belonging to Second Church and living in the northern and eastern districts formed a new congregation. This took place in a combined worship service conducted by Rev. A. De Jager.

We are thankful for the increase the Lord has given us, and which necessitated the formation of a new congregation.

Both Second and Third Church make use of the existing church facilities and three combined services are held each Sunday.

The new clerk of Second Church is Mr. L. Wassenaar, 1236 Isabella Street, Sarnia, Ont.

The clerk of Third Church is Mr. H. Buter, 1261 Cathcart Blvd., Sarnia, Ont.

SECOND CHR. REF. CHURCH OF TORONTO

The morning services in the Second C.R.C. of Toronto will begin at 10 a.m. during the months of July and Aug. 1970.

EMMANUEL CHR. REF. CHURCH, CALGARY, ALTA.

The consistory of the Emmanuel Christian Reformed Church of Calgary, Alberta, Canada, would like to announce that as of July 5, 1970 the worship services will be held at the St. Matthew's United Church, 26 A St. & 21 Ave. S.W., Calgary. Services commence at 9:30 a.m. and 5 p.m.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL SOCIETY, LONDON (ONT.)

We are in need of **\$70,000.--** to build our 7-room Christian High School. Present net worth \$92,000.--

Terms: Multiples of \$500.--, interest 8% per annum. 5 or 10 year term, payable on or before due date. Send your inquiries to: Treasurer J. Groot, R.R. # 3, St. Thomas, Ont.

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseelings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig. 1 April—1 October 1970, behalve in hoogseizoen, Can. \$329.20 Hoogseizoen: vertrek tussen 30 Juli en 23 Aug. 1970 — Can. \$367.20 gebaseerd op groepen van 40. Vanaf Toronto \$38.00 meer. Vertrek Vrijdag om de 14 dagen, terugreis op Maandag na 3 weekenda.

Valentine Travel Service Ltd. Lucas Koops manager

1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs) open Monday through Saturday 9 am—6 pm.

London Travel Bureau Herman Koops manager

Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Chr. Farmers Association

The annual meeting of the Chr. Farmers Association of Drayton and vicinity was held on Thursday, June 11, 1970 in the basement of the Chr. Reformed Church, Drayton. Mr. Joe Drost was president.

After the opening remarks the president said, "The Chr. Farmers are more active than ever before." This spring a canvass for membership was carried out resulting in a gain of eighteen more members.

The local has well over 50 members at the present. Our task in our daily work and our dealings from day to day is to glorify our Creator, the Lord God.

The program this year arranged by the board was different from other years. The times are changing.

Instead of a speaker we had four active members in a panel to introduce up-to-date farm topics. Mr. S. Sikkema spoke of the difference between farmers organizations and the Chr. Farmers Federation. The speaker made it clear what the difference is. Mr. John Van An-kum spoke on the Family Farm. Should we try to hold on to it or should farmers work together and buy expensive machinery together? Recess was then held and we enjoyed coffee and cake.

Then Mr. Hilbert Rumph talked about "Should marketing boards support farm organizations?" The answer is No. If they will, then ALL the farm organizations, but not a single one. Mr. W. Vander Hazel talked about Educational tax. A subject we were glad to have some more information about. The discussions were good, soon we ran out of time, and had to go home. It was a spiritual, educational, worthwhile meeting. A collection of \$20.00 will be sent to the Drayton fair. A letter will be sent with it, stating that we are strictly against having the fair open on Sunday.

Mr. Ralph Stevens and Mr. Tom Lise retired as boardmembers and in their places Mr. Bill Hesselink and Mr. Sid Sikkema were elected.

Th. A. Lise,

R.R. # 2, Moorefield, Ont.

A. Hosmar, C.A.

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"For Sale" and "Want" advertisements up to 30 words \$4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
 Box 312, Station B,
 Hamilton, Ont.

With great joy and gratitude to God, we are happy to announce the final adoption of our son

DARREN PETER

Born July 14, 1969.

A brother for Brenda, Hank and Darlene.

Peter and Susan Nauta.

R.R. # 1,
 St. Catharines, Ont.

With thankful hearts, and great joy to God who has made all things well, we are happy to announce the birth of a son

JASON THEODORE

on July 18, 1970.

Theo and Helen Postma.

R.R. 3, Campbellville, Ont.

Fred and Audrey VanderVelde thank God for the safe arrival of their third child, a boy,

DOUGLAS HENRY

born July 23rd, 1970 at Joseph Brant Memorial Hospital, Burlington, Ont.

A welcome brother for Edward Frederick, and sister Lucinda Elizabeth.

2389 St. Frances Drive,
 Burlington, Ont.

Mr. & Mrs. B. Nymeyer of Galt, Ont. are pleased to announce the engagement of their daughter

JANE

to

CLARENCE HOOGENDOORN
 of R.R. # 6, Galt, son of Mr. & Mrs. R. Hoogendoorn who live in Holland.

Mr. and Mrs. H. Ranter of Woodstock, Ontario are happy to announce the marriage of their daughter

ANNIE

to

Mr. **JAKE KIKKERT**
 son of Mr. and Mrs. H. Kikkert of Embro, Ontario.

The wedding took place on July 24, 1970, at 7:30 P.M. at the First Christian Reformed Church of Woodstock.

Rev. A. Geisterfer officiated.

Address:
 R.R. # 5, Embro, Ont.

Mr. and Mrs. F. J. Schuppert of Holten, Netherlands are happy to announce the forthcoming marriage of their daughter

JOHANNA

to

Mr. **JACK JOUSTRA**
 of Brampton, Ont., son of Mr. & Mrs. Y. Joustra of R.R. # 2, Monkland, Ont.

The ceremony will take place in Holten, Netherlands, D.V. on Friday, August 7, 1970 A.D. at 2:00 P.M.

Mr. and Mrs. Ralph Hogeterp, R.R. # 4, Cayuga, Ontario, announce with pleasure the forthcoming marriage of their daughter

HAZEL

to

Mr. **CLARENCE SNYDER**
 son of Mr. and Mrs. Thomas Snyder of R.R. # 3, Caledonia, Ontario.

The wedding will take place D.V. on Saturday, August 15, 1970 at 3:30 p.m. in the Maranatha Christian Reformed Church of York, Ontario.

Rev. N. Vander Kwaak officiating.

Future address:
 R.R. # 3, Caledonia, Ontario.

Mr. & Mrs. Ted Vellenga of Muskegon, Michigan are pleased to announce the forthcoming wedding of their daughter

JAYNE ANKE

to

Mr. **ROBERT HAMERSMA**
 son of Mr. & Mrs. Simon Hamersma of Peterborough, Ontario, on Saturday, August 8th, 1970 at 2:00 p.m. in the First Christian Reformed Church of Hamilton, Ont.

Rev. Henry Numan officiating.

Future address: 1012 St. Clair Ave., Niagara Falls, Ont.

Mr. & Mrs. Marinus Staring of 3592 Canthra Rd., Mississauga, Ont. are pleased to announce the forthcoming marriage of their daughter

ANKE (Ann)

to

Mr. **KEN EVANS**

of Beamsville, Ont. on Friday, Aug. 21, 1970 at 7:30 p.m. in the Rehoboth Chr. Ref. Church, Toronto.

Rev. N. VanderKwaak of York officiating.

With pleasure we announce the forthcoming marriage of our daughter

WILMA BINNEMA

to

JACOB VAN DER SCHAAF

son of Mr. and Mrs. Jelle Van der Schaaf of Beetgumermolen, The Netherlands, to take place, the Lord willing, on Friday, August 28th, 1970 at Alma United Church in the presence of the congregation of the Christian Reformed Church of New Glasgow, N.S.

Rev. and Mrs. Jacob H. Binnema.

398 Meadowlark Drive,
 New Glasgow, Nova Scotia.

Grateful to the Lord we celebrate August 12, 1970 the 50th wedding anniversary of our dear grandparents

Dr. **HESEL J. TURKSTRA**
 R. **TURKSTRA**, nee **TRENNING**

We hope the Lord may continue to bless them for each other and for us as He has done in the past.

This is the wish of their Australian grandchildren & great-grandchildren.

Hamilton, Ontario, Canada:

Raymond.

Melbourne, Victoria, Australia:

Andrew and Mark.

Sydney, N.S.W., Australia:

Marijke, Bernadette, John,

Anthony, Stephen, Therese.

Moerbeilaan 58,

Hilversum, Holland.

Doorn 1920 Vancouver 1970

Met blijdschap en dankbaarheid aan God hopen wij op 19 augustus met onze geliefde ouders

MICHEL CORNELIS JOL

en

CHRISTINA JOL—JANSEN

hun 50-jarig huwelijksfeest te vieren.

Wij wensen hen in de toekomst God's zegen en nabijheid toe.

Bill en Jackie Hovenkamp.

Ann Vos.

Aart en Elisabeth

Van Diermen.

Cor en Alice Jol.

Klein en achterkleinkinderen.

Receptie op 19 augustus van 6—8 in de Bethel Church, 49th Ave., Vancouver.

815 Gilbert Road,

Richmond, B.C.

1925 Aug. 17th 1970

Through God's goodness and mercy, we hope to celebrate the 45th wedding anniversary of our parents and grandparents

WILLIAM DYKSTRA

and

JANET DYKSTRA—BALT
 on August 15th, 1970.

Cor and Nel Dykstra,
 William, Mary, Joane,
 Nicky.

Dick and Anne Westerhof,

John, Janette, Grace.

Ralph and Corinne Dykstra,

Renee, Conny.

Hank and Anne Dykstra,

Heidi, Jane, Laura.

Martin and Anne Dykstra,

Elisa.

Phillip and Janet Dykstra,

Anita, George.

8138 13th Avenue,
 S. Burnaby, B.C.

2 Chronicles 6-20A

1935 1970

On July 20th, 1970 we celebrated with our dear parents and grandparents

JAN LUCHIES

MARGARETHA LUCHIES

(DE WOLDE)

their 35th wedding anniversary.

That they may be kept for us

and themselves is the prayer of

their children and grandchildren.

Bowmanville:

S. Luchies.

C. Luchies—Tremeer.

Dartmouth:

J. Luchies.

A. Luchies—Schwiderke.

Lindsay:

W. Luchies.

B. Luchies—Minnaker.

E. Luchies.

M. Luchies—Clark.

Whitehorse:

G. Luchies.

A. Luchies—Fehr.

Lindsay:

M. Bossema—Luchies.

H. Bossema.

Hennie Luchies.

Janetville:

J. Luchies.

S. Luchies—Kezar.

Peterboro:

C. Luchies.

C. Luchies—Wiley.

At home —

Michael.

Minna.

Murray.

Andy.

Richard.

Harry.

Kathy.

and 17 grandchildren.

Lindsay, Ont.

On July 17th, 1970, we were

able to celebrate with our parents

LAMBERTUS VAN ESSEN

and

JOHANNA VAN ESSEN—

PIENEMAN

the occasion of their 30th wedding anniversary.

That the Lord may continue to

bless them in the future as He

Will CLAC Come Through?

by RICHARD FORBES

Fortunately, the Christian Labour Association of Canada has always had a swarm of critics looking over its shoulder. This has kept CLAC on its toes. Unfortunately, however, the critics — especially those from reformed circles — have almost universally asked the wrong kind of question. For too long the voices over CLAC's shoulders have been asking, "Aren't you going too far now?" These have been the voices of uncertainty, of embarrassment, even of fear. What CLAC should have been hearing all along is, "Why aren't you getting on with it? Why aren't you doing more? Come on, really get into the thick of things, grapple with the real architectural problems of labour relations, act as though you take with utmost seriousness the Name by which you dare to call yourself, demonstrate that the Lord is alive. Show that His Word is sharper for labour relations than any two-edged sword."

The Eighteenth Annual Convention of CLAC, held on April 18 in the Thistletown Collegiate Institute auditorium, Rexdale, Ontario, has changed the situation tremendously for the critics. CLAC has emerged from the shadows of the defensive into the glare of the positive. Now, it is out where the number of its critics will multiply, but they will be a new kind of critic. From now on, CLAC will have to ask the old kind, simply, "Pray for us; we must be about our Father's business in Canadian industry." The multiplied critics to whom CLAC will have to address itself will be found in the Canadian Labour Congress, the Chambers of Commerce, the militants of the revolutionary cause, the experts on industrial relations. These critics will begin to descend upon CLAC because CLAC has decided to go forward in its task, not dallying any longer.



Mr. Peter Dale, CLAC's newest representative, addressed the delegates during the morning business session.

CLAC had a choice: supervise a holding operation that would concentrate exclusively on the important right of a worker not to belong to a union whose life-principle violated his own or enlarge the meaning of freedom of association so that, in community, workers willing to take their stand for Jesus Christ could develop concrete positive alternative programmes for labour relations with a hope, by the grace of God, of breaking through the present vicious impasse that has settled down over Canada. CLAC has chosen the second of these possibilities. The choice means that CLAC will not be able to keep going over, indefinitely, the rather fruitless discussion with which some would like to preoccupy it.

CLAC's choice to march forward in its real task came early in the convention schedule. After setting course with the reading of Deuteronomy 6, the necessary details of reports and budgets and dues were sorted out. Somewhere in all that, the painful decision to restructure CLAC internally came to the fore. What restructuration would mean to CLAC in Ontario, in Alberta, in British Columbia was faced up to; there was little if any desire to hide the added burdens the project would place especially on locals in the West. But man-for-man, if this reporter heard things correctly, the need to address, in the Spirit of the Lord, the great over-all issues, in the Canadian socio-economy as a whole, loomed largest in very-one's concerns.

The outcome was this: CLAC

would develop its own internal research department, the work of which would be integral to an evangelical-christian think tank on public affairs involving the Institute for Christian Studies, the Committee for Justice and Liberty, and the Christian Action Foundation. Important to the whole project would be the arrival in Canada during the summer of 1971 of Dr. Bob Goudzwaard, outstanding christian political economist and a representative of the Anti Revolutionary Party in the Netherlands Parliament. CLAC's research department would draw on the day-by-day experiences of the business agents in the field and the shop stewards in the plants and on construction sites.

In order to maximize the contributions coming from the field and in line with the fast-growing opportunities to organize trade locals in Ontario, CLAC business agents would be re-concentrated in Canada's key industrial province. One agent would remain in the West, while all others would locate in Rexdale and branch offices in Ontario. A new cohesiveness to match the need of the present hour is the anticipated result; business agents would be able to work in weekly full-dress interaction with one another; and the problems thus mutually defined would be offered to the research department for suggested solutions.

By the end of the morning session, these matters were settled. CLAC, that little ship which we believe God Himself has launched into the troubled waters of labour relations, was heading out from the bay into the high seas.

Why this expansion now? Is there yet unfinished business from the previous agenda that remains undone? In the past, a huge amount of CLAC's energies were focused almost exclusively on the issue of freedom of association. That battle is not won, but the first step to its solution — a conscience clause in the labour law — seems well in sight, especially in Ontario. The next battle for freedom of association, already lurking on the horizon, is the battle for multi-union representation in a given plant or industry. However, that battle cannot be isolated from others. Indeed, the battle for multi-union representation in each bargaining unit would be irresponsibly engaged unless CLAC were prepared with, at least, a basic christian programme to offer when the way was cleared for its representatives to sit down alongside CLC, UAW, Teamsters and other unions in the negotiation process. It is true that for some time now CLAC has been struggling hard to get a christian grip on some of the pivotal matters that would undergird any meaningful contribution at such a point. For instance, CLAC has been engaged in formulating as clearly as possible the christian concept of work, the relationship of economic support to work performed, the nature of the modern business enterprise, and the role of the workers in determining the direction of the enterprise. What does God want for those who would be His servants in all these matters?

Behind the scenes, a proposal to speak out on these big issues had been circulated in the form of a draft resolution. But some discussion led to the decision to wait until next year, when more of our homework could be completed.

Taking a position on such matters cannot, however, be delayed forever. The unfolding of labour relations under humanist misdirection continues apace, Canada staggers under the weight of God's silence, and God insists on taking our voices to proclaim His purposes for daily life today. Either speak out or know His curse. Of all bodies in Canada, CLAC has no right to indefinitely postpone a humble yet straightforward proclamation on the pressing issues of the socioeconomy of the land.

One resolution was adopted: a resolution, perhaps the final one, aimed explicitly at obtaining justice from government in the minimal form of a conscience clause for workers otherwise forced to join unions they cannot join for the deepest reasons of human life. CLAC, as the risk of sounding monotonous, went on record again "expressing its disapproval of any form of compulsory unionism." The resolution scored the various

levies of government "for failing to introduce legislation abolishing unwarranted discrimination and establishing equal employment and organization opportunity for all, regardless of conviction." As usual, coat-tailing the conscience-clause type of suggestion was the addition "that CLAC continue to advocate legislation promoting cooperation rather than conflict among various trade unions as well as between management and trade unions, and requiring differently-motivated trade unions jointly to represent all workers, . . ." Now, when the government of Ontario at least seems to be on the brink of adopting some sort of universal conscience clause, the time has come for CLAC to put forward a workable scheme for multi-union representation and joint-union bargaining with management. The burden of proof is rapidly falling on CLAC. Will CLAC come through? The delegates to the Eighteenth Annual Convention —

from East to West — said, "God helping us, we will!"

To do its unfolding task well, CLAC will have to dispense with some of the luxuries of the past. Critics whose objections offer nothing constructive for the accomplishment of the christian task in labour relations as such will simply have to be neglected. Just as Saint Paul could not forever wait until he had satisfied all the objections of the Jewish Christians to his missionary programme among the Gentiles, so CLAC must spare its resources for the real job ahead of it. Just as Saint Paul took the final trouble to make himself as clear as he could, even to the point of "withstanding Peter face to face," CLAC, before heading out to sea to do its industrial fishing, attempted a clarification, down to the bedrock issues involved, with brothers from the reformed circles.

The afternoon address at the Convention was of this kind: it

was a powerfully direct statement of why we must go where we believe the Holy Spirit would take us. Dr. Hendrik Hart, professor of philosophy at the Institute for Christian Studies, Toronto, spoke to the largest CLAC assemblage ever on the theme, "THE UNTHINKABLE CLAC." On the one hand, Dr. Hart looked back with troubled love on the churches, especially the reformed churches; on the other hand, he turned forward to the fields of Canadian industry white unto harvest.

Dr. Hart's approach combined, at one and the same time, a stout defense of the faith and a missionary passion. Dr. Hart made it clear that a defense of the faith introverted in on preserving churchly mechanisms was no defense at all. The only defense of christian faith is the full-orbed living of the New Life in Christ in the whole spectrum of relation-

(Continued on page 4)

FAMILY ARGUMENTS

by REV. RALPH HEYNE

Pine Rest Christian Hospital Chaplain.

This article is in response to a letter from a couple who have been married a bit over two years and doing a great deal of arguing. He writes in his letter that he thought that the arguments were going to be quite prominent during the first year of marriage, but they seem to continue on even after two years of marriage. And these arguments become so hot that it leads to the point where his wife cries or where he slams the door and leaves the house. He writes, "My parents never engaged in quarrels and seemed to live a very peaceful life together, but my wife's folks do argue a great deal. I have often seen them extremely angry at each other. I sometimes begin to wonder whether this sort of thing carries over from one generation to the next." But the main thrust of the letter is, "What can you about this?"

At a group meeting which I had some time ago there was a discussion about this matter of family problems and family discussions. One of the men in the group made the remark, "My wife and I never quarrel. We just discuss." Somehow or other that remark was greeted with a great deal of laughter on the part of the rest of the group. Most of them did not feel, I guess, that there is such a distinction between arguments and discussions. Or possibly they came to the conclusion that every couple has arguments. Actually, there is room for friendly discussion and there is room for arguments in the family. For there are going to be differences of opinion among people. Arguments usually develop a feeling of anger or hostility and they end up in angry debates or in shouting sessions. And such sessions between husband and wife or between parents and children tend to disrupt the whole family relationship.

Often people argue about very insignificant things. The little things of life. A husband comes home ten minutes late for supper, or the food is not prepared in the right way, or the children are too noisy, or the house is not well kept up, or there is a bill that cannot be paid because it had not quite been figured into the budget. These things are in themselves very small things, and yet they lead to a great deal of heated arguments and discussions. When you find that couples do this a great deal you will note that there is a relationship between the two which is not quite wholesome. They take opposing viewpoints on practically any issue and they belabor some little point to convince the other partner that they are right and the other person is wrong.

There are some who will keep on arguing until something happens like mentioned in the letter above, in order that they may somehow or other conquer their victims. And most likely the defiant and obstinate people have a basic need to be this way. In spite of their words and outward attitude they are often people who feel a bit inferior and so they have to threaten or they have to argue in order to make others feel that they are important. I dare say this. There will be arguments in every family and there will be quarrels. If it were not so it would be a matter of one person dominating the other. When this young man writes that in his family there were no arguments or no quarrels, he would most likely mean that one of the two was a dominant person and the other person merely agreed to keep peace in the family. This is, of course, not a healthy situation. But when people are forever at each other's throats, there is a danger to the structure of the marriage and it surely is not a healthy atmosphere in which children must be nurtured.

Let me point out certain dangers in family arguments. From my experience in counselling with couples I find that one of the great dangers is that couples fight dirty. They get personal and they say, "Well, that is the kind of person you have always been." Or they bring up things out of the past. Things that hurt and then they kind of twist the knife in the heart a little bit in order to make it hurt just a little bit more. Whenever you become personal in an argument you are fighting dirty.

Pastoral Counselling

This should be strictly forbidden in a family. For after all, even in a street fight or in a fight with some other person, we should learn to fight clean and not dirty. And yet too many husbands and wives are guilty of doing just that.

Another danger that I see is that many quarrel like children. You have heard little boys argue together. The one will say, "It is," and the other will say, "It ain't." And they keep on until both of them get tired and they finally separate. Too much adult discussion is on the same basis. Opposing views are presented and the other person presents his views and this continues and people continue to repeat themselves and to say the same thing. The one over against the other. Usually this means that there is too much emotion involved and not enough real thinking. Such arguments create a lot of tension and they create no solution. They give more heat than light. When so much emotion is involved in an argument, and when people keep on presenting two extremes, you never come to any solution. There is no progress in the discussion and the result of it is that you don't come to any kind of a reasonable settlement between the two.

Then, also, I think it is important that we learn that if we have our quarrels to quarrel on a mature basis, which means that we are able to accept differences in the other person. We are able to say, "Possibly you are right, but this is the way I look at it." And you respect the other person and the opinions that the other person has, or the dignity of the other person. And then to face the matter that is at hand. Talk about this rather freely. And if you feel that you must be angry, if the family is a strong family, this is not going to hurt too much. But keep out of it those kind of statements like, "You are just like your old man," or, "You're always making the same kind of mistakes." Because then you are not discussing a subject, but you are attacking a person. This should be definitely eliminated from any kind of an argument.

Another thing that I think you should learn in having a good clean discussion is not to carry your anger over to the next day. The Bible tells us, "Let not the sun go down upon your wrath." It is making a good statement. Because, after all, why should you continue to be angry about little things that don't really amount to much in the long run. Face the issue that is at hand and then after you have argued about it, let it settle, make up, and you will find that after all the situation wasn't too bad. You know, anger can be a good thing if it is controlled. I think one of the reasons why many people are so afraid of anger is because they are afraid of what they will do when they are angry. We can use anger constructively. Anger can be creative if we use it properly. And it surely does no good when you are angry at your wife or at your husband, to talk about it with the neighbors or with the family, but not to tell the individual. And one more thing that you should avoid, don't make threats. That's fighting dirty. Especially if they are threats of physical violence or threats of separation.

Then, too, don't argue in the presence of your children. Because, after all, when you present one view and your wife another view, you are making an innocent little child make a decision whether he likes his mother better or his father. It just isn't fair. Not that it is so bad that children know that we have differences of opinion. But these kind of heated arguments that lead to a point where children in the family cry and become overly disturbed, that is wrong, this is sinful. Remember, you may have different views, you may have opposite viewpoints, but there are times when you have to learn to agree and disagree. And when you do this the spark of love can still continue. You may disagree on a subject, but you can still love each other. For this must be the basis of all relationships in the family, even in those moments when you disagree.

★

THOUGHT FOR TODAY: When a person gains insight into himself, he will find that the ultimate resources of his spiritual life can help him to gain stability and strength. But this is only possible when faith in God permeates all of the recesses of man's life, including his mind, his will, and his feelings.

Will CLAC Come Through?

(Continued from page 3)

ships offered in which the Lord calls His People to serve Him at any given moment in the course of time. The Lord Himself bars the way, preventing us from any attempt to return to a make-believe Paradise. No matter whether this pretended Paradise is a marvellous creed from the past experience with the Lord or whether this pretended Paradise is the well-oiled machinery of some churchly establishment.



A tremendous psalm written by a Canadian Mennonite was sung by Bill Kieft to the accompaniment of his guitar.

Dr. Hart used as his starting-place a tremendous psalm written by a Canadian Mennonite, entitled "A Brotherly Philippic." The psalm was sung by Mr. Bill Kieft to the accompaniment of his guitar. Hart inquired:

Where do we stand? On the side of those who find it unthinkable that the faith of Christians should have fallen so low as to deserve this philippic, or on the side of those who cannot imagine that Christ would forbid us to say what was said? Is your strong attitude stimulated because you believe unshakably in the church, or because you see our faith shipwrecked precisely at the point that we were convinced it was unsinkable? To put things somewhat more clearly: I believe that generally speaking the orthodox, Bible-believing, evangelical christian community in North America regards the true calling of the Kingdom of Heaven as unthinkable, while it considers the stately cruiser which it has built to sail on troubled waters to be unsinkable.

Needless to say, that kind of language belongs to a venerable line in the christian tradition: it is the language of choice in the face of crisis. Dr. Hart's address (available from CLAC) will undoubtedly be discussed for a long time to come. The choice it attempts to place squarely before us will undoubtedly be one which many will try to side-step. All sorts of protective smoke-screens will be stirred up. Yet the questions have been raised. They are on the record. And choices are being made already throughout the reformed circles in Canada. That is to everyone's good. Pretenses can be dropped. Those who do not want to engage in struggle against the evil spirits of the age, who want to luxuriate in timeless sanctuaries, who want then to accommodate the demons in the name of rising above worldly involvement, these brothers can do so. As for others, they will not do so.

CLAC, pray God, will not do so. CLAC, mindful that it along with every single church and denomination and confession is sinkable, by the Lord, will try to do the unthinkable in Canadian labour relations.

From the issue of the spiritual basis of our society, Dr. Hart went on to point to the meaning of that basis for the industrial worker today.

The improvement of the lot of the industrial worker is no longer possible except in an overhaul of the totality of Western society. Assembly-line misery cannot possibly be attacked within the factory. For,

so long as that same labour force is happy to be 'paid off' and so long as that same labour force is happy to 'buy' its humanity on a market by contractual bargaining in a situation that then presupposes the labourer's inhumanity, no improvement is possible.

Dr. Hart then attempted to flesh out concretely his suggested solution. "The only way out of our contemporary mess is the radical way. That is the way of the Cross and the Living Lord. Break down the temples of evil and Christ will build you a new temple." The professor then outlined three "symbols of the coming Kingdom for which CLAC should erect signposts in this decade."

1. Let every member of CLAC "start a prayerful struggle to overcome the power of filthy lucre in his own life. Not until in our own lives we know that we can be happy and also do our work well . . . with no more than a roof over our heads, a pillow, and a slice of bread can we begin to experience the strength of the authority Christ gave us in this area of life."

2. Work, in the deepest creational sense, is inherently "managerial." That is, all men should participate in the decision-making that determines the essential meaning of the work they put into goods and services.

3. "God is not the Creator of individual men, but of mankind . . . Each individual man finds his individuality precisely in the task that has been specifically given him, the ministry to which he has been called. All men are ministers . . . All have an office. All have authority. All have responsibility" which no other man can quite fulfill. "All men have these things in the measure of the specific function they fulfill as an individual member of Man."

Climaxing his address, Dr. Hart read for the assemblage that confessional signpost toward the coming Kingdom which the believing people have made their own in every generation of renewal: Revelation 21.

I saw a new heaven and a new earth. I saw the holy city. I heard a loud voice, "Here God lives among men. He will make His home among them; they shall be His People and He will be their God. His Name is God-with-them. He will wipe away all their tears. There will be no more death, no more mourning, no more sadness. The world of the past is gone!" Then the One sitting upon the throne spoke out, "Now I am making the whole creation new!"

That evening at the annual convention banquet, 436 persons gathered to share the final event of the day. The dinner, served at Toronto District Christian High-school, was only part of the feast. Among the other nourishables offered were warm greetings from the western delegates and from political leaders who have taken CLAC's witness very much to heart. The Honourable Leonard Reilly, Member of Provincial Parliament of Ontario, and the Honourable Dr. Robert Thompson, Member of Federal Parliament, roused the delegates with their addresses of christian solidarity and with their familiar asides.

The final event consisted of a slide lecture by Dr. Calvin Seerveld of Trinity Christian College, Chicago. This theme was the varying vision of daily work which artists have reflected in painting and sculpture down through history. Entitling his address, "A Joy to See Him Sweat!" Dr. Seerveld made unforgettable to the delegates how twistedly man has gone about his task and how redemptively the Goodnews of Jesus Christ breaks into our brokenness to restore the joy to our daily sweat. Among the gripping slides he presented were some by the Master Artist Henk Krijger of the Institute for Christian Art, Chicago, and two of his students. In art too, the delegates were im-

pressed, the struggle of the spirits for human life unmistakably evidences itself. There is no escape in all of God's creation, in any task or vocation or job, from the all-embracing effects of sin and from the all-embracing redemptive claims of Jesus Christ. CLAC's task lay visibly before it: to struggle in such a way that the redemptive theme which christian artists have had to paint into their canvasses is also painted into the workaday lives of Canadians in industry today.

In response to Dr. Seerveld's presentation, a foreign student of labour relations commented afterward that a more "avant-garde presentation could hardly be imagined for a labour convention." He had heard of nothing like it in Europe. And that seems to be part of the task CLAC has been given: despite its size, perhaps God will use it formidably as a pace-setter in the liberation of Canadians to their authentic service before His face. Jesus Christ is the door to wholeness of life; He brings all of man's doings together in one great hymn of praise to the Father. To confess His Name is to enter willingly into that heavenly choir. Christ sinks whatever and whoever does not contribute to this; He moves forward whatever and whoever does contribute. In losing our lives for Him, we gain them back enriched, empowered, enjoyed.

What more can we say in thinking back on this Eighteenth Convention of CLAC: Thank you, Lord! In this Spirit alone will CLAC come through the battle for the coming of Christ's Kingdom.

HI NEIGHBOURS!

The canning season is here and before long, grapes will be ripening. For all the neighbours who make grape jam, jelly or conserve, I have a little machine in mind which is an absolute gem! It is a grape and raisin seeder. It removes every seed without wast. A child can operate it. Seeding grapes or raisins is a pleasure since the introduction of this marvelous little device. A size family — 85¢, size for bakers, hotels, etc. — \$2.50.

The machine will seed a pound of grapes or raisins in 5 minutes. If this doesn't interest you — how about a Thomas A. Edison Amberola 50, Orange, New Jersey, U.S.A. Patent 1903-1913, 19" long, 14" wide, 16" deep no outside horn, plays good, cylinder record player plus 150 records, including shipping \$250.00.

(I wish I knew what it was.) It must be a bargain. I hope it really works.

Here is a copy of another real honest advertisement: Bausch and Lomb Optical Co., Rochester, New Jersey, U.S.A. No. 93940, 24" long, 9 1/2" wide and 12" high. Electrified. It works. Has holder for pictures but no pictures. Postpaid \$150.00. (If you find out what it is, let us know.) At least its cheaper and longer than the one above. These two articles are for sale in Southern Ontario.

Well — so you don't live there — how about Prince Edward Island? Is that closer to home? If you have any old China and glass souvenir pieces of New Brunswick or Prince Edward Island, and wish to sell them — you can write to "Branti", Box 34, Borden, P.E.I.

There is a neighbour in British Columbia who feels left out? Would you be interested in a New-House Bear Trap? There is one for sale at half price in North Surrey, B.C. The trap No. 6 is the same size as a No. 8. It has a 16" jaw-spread and it weighs 41 lbs., in very good shape. Better bring the bear along to take it home. Seems quite heavy.

I'll bet you think I am fooling. Well, I am very serious — these are legitimate advertisement in a booklet called: The Canadian Antique Trader.

There are also interesting items printed in this booklet which may give you a chuckle. For instance one called: "Grandmother" — by an 8-year-old.

"A grandmother is a lady who has no small children of her own, but she likes other people's boys and girls. Grandmas don't have

anything to do except be there. If they take us for a walk, they usually they are fat, but not too fat to tie our shoes.

They never say: "Hurry up." Usually they are fat, but not too fat to tie our shoes. They wear glasses and sometimes they can take their teeth out. They can answer questions like why dogs hate cats, and why God isn't married.

Everyone should try to have a grandma, specially if you don't have television, because grandmas are the only grown ups who always have time."

I think that 8-year-old must have a very nice grandmother. Most grandmothers might well be classified by their grandchildren as square antiques.

If you are a collector of odd items you may be interested to know that there has been a remarkable interest during the last few years in collecting cast iron implement seat. Thousands of people (says our author) are collecting them, many have large collections, many have small collections and are in search of new and rare specimens.

Cast iron seats were made for horse-drawn implements, such as cultivators, mowers, harrows,

plows, rakes, planters, etc., during the last half of the 1800's and a few years after the turn of the century. Cast or molded into these seats were the names of implement companies, individual people's names, names of towns and states, and many others. Due to the increase in number of collectors, a book of 287 actual photographs has been compiled to aid in identification and knowledge of cast iron implement seats. A gentleman in Kansas, U.S.A. whose name is known to most antique dealers probably, can supply this booklet at a price.

In Canada one can acquire a copy of a booklet explaining the history and identification of pickle cruets in this country. Do you know what a pickle cruet is? My Webster Dictionary tells me it's a small stoppered bottle for holding vinegar, oil, etc.

Would you like to buy an unusual gift? Well, now how about buying your lady friend a few bars of Cream of Oatmeal soap, only 25¢ for 6 cakes. Or perhaps for your gentleman friend with a musical ear — an Autoharp 6 bars, producing 6 chords — concert size \$4.00. These items on sale at an antique store in Fort Erie, Ontario.

Do you have an old camera lying around — somebody wants to buy them in Taylor, Michigan.

Then my eye was caught by an item which perhaps someone

has always wanted and has never been able to find: An insulator. There is a place in Garden City, Michigan where you can buy, sell or trade insulators. So if you want to trade your 1805 model in for a spanking new 1890 one — maybe you should look into it. Especially interesting are Canadian insulators, also railway embossed and purple insulators. You'll thank me for this valuable piece of information but what — oh — dear neighbour in Garden City, Michigan is a Canadian insulator?

Old books have always been collectors' items and among some rare titles you might be interested in buying are: "A 3 volume Bulletin Toronto Electric Light Co. Ltd." Vi. no. 1, 1910 — v 3 no. 10, 1913. Corners beautiful — \$25.00. Or this former best seller: "The Canadian Business and Law or the Careful Man's Guide." A must on every careless man's desk. For \$10.00 you can buy 16 pages of an Old Country Store Ledger 1818, with such cute items: 5 jugs whiskey \$2.00; 1 qt. whiskey 20¢; 1 days work 75¢; 20% lbs. veal \$1.29.

I can go on and on, advertisements come from California to Peterborough, Ontario. You can buy a cattle whip from Sierra Leona, Africa for \$10.00, with a home-made dagger, as well as an Irish shillelagh.

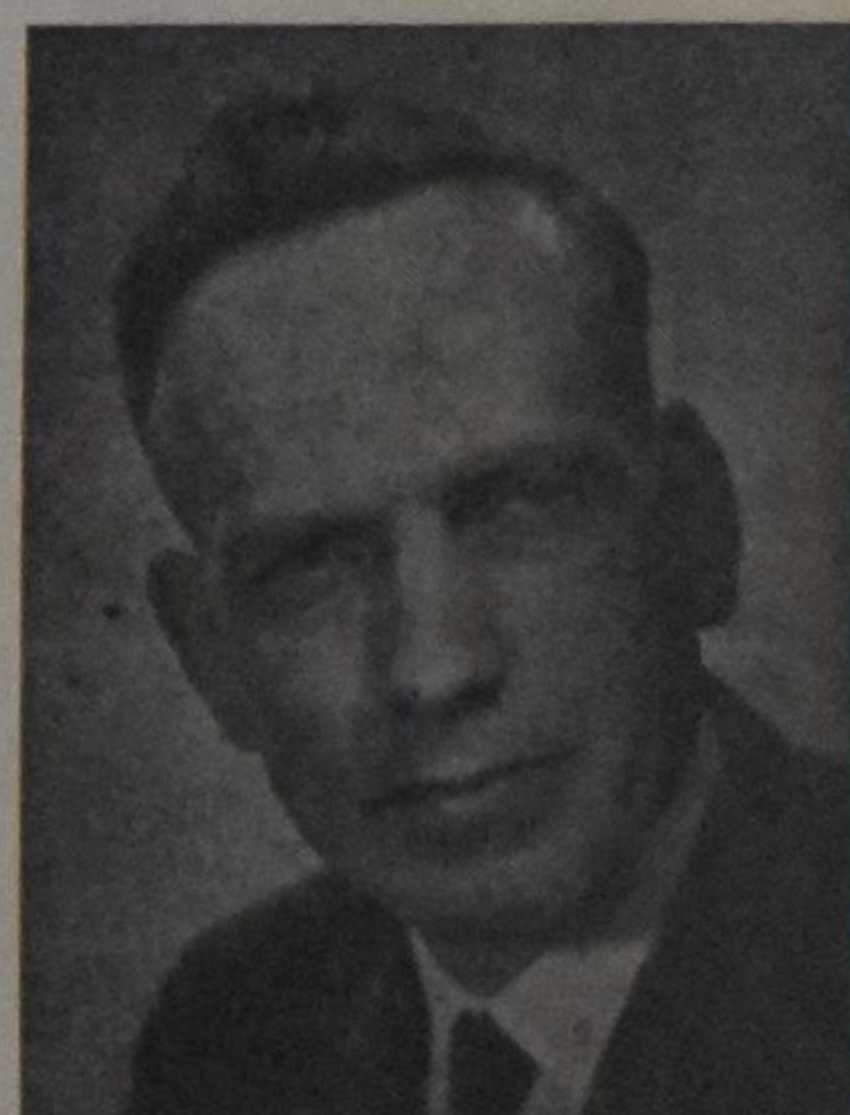
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Canada's New \$20.- Bills



CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Mensen in de frontlinie

Een organisatie, die niet zozeer voor het voetlicht treedt, maar die uitzonderlijk werk verricht, is de Wycliff Translators Inc., met een hoofdkantoor in Californië. Wij zijn in de gelegenheid geweest het werk van Wycliffe in Mexico van nabij in ogenschouw te nemen. En dat is niet in een paar woorden gezegd.

In de komende nummers van ons blad zullen wij een aantal artikelen publiceren, waarin meer over dit bezoek kan worden verteld. Maar nu al willen wij het licht laten vallen op wat in de binnenlanden van Mexico (en andere landen) wordt verricht.

Het was achttien jaar geleden dat een Wycliffe translator en zijn vrouw met een klein vliegtuig van de Mission Aviation Fellowship naar een dorp in Mexico werd gebracht. Het echtpaar huurde daar een man, die een paar muilezels had en zo trok men het binnenland in. Aangekomen bij een nederzetting, laadde de man de luttel bagage af en keerde met zijn muilezels terug. Daar stonden ze. Ze kenden niemand, de omgeving was totaal vreemd en zij hadden geen huis. Eigenlijk hadden zij niets. Totaal niets. En daar moesten zij nu wonen om de taal te leren van de mensen die daar verspreid woonden. Inderdaad, zij waren getraind, zowel theologisch als medisch, maar zij wisten tevens dat noch hun theologie noch hun medische kennis aanvaard zou worden. Het enige wat zij hadden, was een papier van de regering, dat zij zich daar konden vestigen. Maar van een welwillende houding van de bevolking was geen sprake. Eerder het tegendeel. Men was neergezet in een puur heidense omgeving en zij konden niets anders verwachten, dan dat zij de felle tegenwerking konden ontmoeten van de witchdoctors, die de bevolking geheel in hun macht hadden.

Maar zij hebben doorgezet, leunend op God. Er was geen ander steunpunt, er was niets waar zij zich aan konden vasthouden. Er was geen gerief, geen moderne convenience, geen hulp. Ze moesten zelf hun huis bouwen, met geen ander materiaal dan wat het oerwoud leverde. Maar zij hebben God vastgehouden en na achttien lange jaren hebben zij het wonder met eigen ogen kunnen aanschouwen. Tijdens ons verblijf werden twaalf mensen en vier kinderen gedoopt en werd de eerste Christelijke kerk in dat deel van Mexico gesticht.

Als je zoiets ziet en als je in ogenschouw neemt, wat deze mensen waarlijk voor God opofferen (er zijn onder de Wycliffe translators mensen met een doctorstitel), dan kom je wel even tot bezinning. Als je een dergelijke toewijding ziet en als je bemerkt hoeveel deze mensen ontberen, alleen om anderen de Schrift te doen lezen en tot de Heiland te brengen, dan kan het niet anders of je vraagt jezelf af, wat je eigenlijk zelf doet. Het kan de vergelijking niet doorstaan. Het maakt je alleen maar stil, heel erg stil.

Wij spreken wel eens over mensen, die in de frontlinie van het Koninkrijk Gods staan. Wij hebben ze in Mexico gezien. Het zijn de mensen die alles, letterlijk alles hebben verlaten "en U zijn gevolgd". Dat kan met recht van Wycliffe Bible Translators worden gezegd, en wij hebben er diep respect voor gekregen.

Zeker, er is niet alleen een frontlinie. Er is ook een achterhoede. En God plaatst de mensen waar Hij wil. Als de mensen van de achterhoede dan maar niet denken, dat zij de frontlinie vormen en de mensen van de werkelijke frontlinie over het hoofd zien. De brief van Jacobus geeft er een mooie omschrijving van: "Wie een zondaar van zijn dwaalweg terugbrengt, weet dat hij zijn ziel van de dood zal behouden en tal van zonden zal bedekken." (Jac. 5:20). D.F.



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Dr. Joel Nederhood, Radio Minister.

ALBERTA		ONTARIO	
Calgary—CHQR	8:00 p.m. 810	Brantford—CKPC	10:15 p.m. 1380
Drumheller—CJDV	11:30 a.m. 910	Cornwall—CJSS	9:00 a.m. 1220
Edmonton—CHED	8:00 a.m. 630	Ft. Frances—CFOB	10:30 a.m. 800
Edmonton—CHQT	8:30 a.m. 1110	Hamilton—CKOC	8:00 a.m. 1150
Edson—CJYR	10:00 a.m. 970	Kingston—CKLC	10:05 a.m. 1380
Lethbridge—CHEC	8:30 p.m. 1090	Ottawa—CFRA	8:00 a.m. 580
Med. Hat—CHAT	8:30 p.m. 1270	Orillia—CFOR	9:00 p.m. 1570
Peace River—CKYL	7:00 p.m. 610	Owen Snd.—CFOS	6:00 p.m. 560
BRITISH COLUMBIA			
Burns Lake—CFLD	1:00 p.m. 1400	Pembroke—CHOV (Wed.)	10:30 p.m. 1850
Duncan—CKAY	7:30 p.m. 1500	Peterbor.—CKPT	8:30 a.m. 1420
Langley—CJJC	10:05 a.m. 850	Sarnia—CHOK	8:30 a.m. 1070
Osoyoos—CKOO	9:30 p.m. 1240	St. Cathar.—CHSC	8:30 a.m. 1220
Penticton—CKOK	9:30 p.m. 800	St. Thomas—CHLO	4:30 p.m. 1570
Smithers—CFBV	1:00 p.m. 1230	Stratford—CJCS	2:00 p.m. 1240
Terrace—CFTK (Tues.)	10:03 p.m. 590	Toronto—CKEY	8:30 a.m. 590
Vancouver—CKVN	9:30 a.m. 1410	Toronto—CHIN-FM	8:00 a.m. 100.7 Meg
Vernon—CJIB	10:00 a.m. 940		
MANITOBA		QUEBEC	
Altona—CFAM	9:30 a.m. 950	Montreal (Verdun)—	
Steinbach—CHSM	9:30 a.m. 1250	CKVL 8:30 a.m. 850	
NEW BRUNSWICK			
Fred'ton—CFNB	10:30 a.m. 550		
NOVA SCOTIA		SASKATCHEWAN	
Halifax—CJCH	9:00 a.m. 920	Prince Albert CKBI	9:00 p.m. 900
Kentville—CKEN	7:05 p.m. 1350	Regina—CJME	9:00 a.m. 1800
Middleton—CKAD	7:05 p.m. 1490		
Windsor—CFAB	7:05 p.m. 1450		

Beelden van

en uit

NEDERLAND

★ ★

Zonnige vooruitzichten

De economie op langer zicht, zoals de studie van het Centraal Planbureau heet, geeft voor de eerstkomende jaren een niet ongunstig beeld.

Uiteraard berust zulk een prognose op veronderstellingen en is voorzien van mits dit en mits dat.

Daarvan uitgaande ziet het er voor de Nederlandse economie van morgen en overmorgen er nog niet zo slecht uit. Cijferreeksen, die ik de lezer zal besparen, moeten dat waar maken. Waar het op neerkomt: de groei blijft bevredigend, de inflatie neemt iets af, het overschot op de betalingsbalans is voldoende, de volledige werkgelegenheid blijft gehandhaafd.

Maar dit is slechts het geval, en nu komen de "mitsen", als de wereldconjunctuur geen bokkesprongen maakt, de loonstijging per jaar binnen de 5% blijft, de overheidsuitgaven binnen de doelstelling van dit Kabinet, nl. ongeveer 6% meer, gehouden kan worden.

De grote groei wordt vooral verwacht in de chemische industrie, de olieraffinaderijen, de delfstofwinning en iets minder, maar toch ook belangrijk in de metallurgische industrie, de electrotechnische industrie, de openbare nutsbedrijven en de transportmiddelen industrie.

De teruggang is voornamelijk te vinden in de steenkolenmijnbouw, die in Nederland een aflopende zaak is, hoewel er onlangs sprake was van een tekort aan kolen (cokes) en uit Amerika de aanvoer moest worden opgevoerd.

De pers was globaal genomen nogal voorzichtig in haar beoordeling.

Zal de prijsstijging inderdaad beperkt blijven tot ongeveer 3%, het reëel beschikbare loon met 3% kunnen stijgen, de rijksuitgaven in de hand kunnen worden gehouden, de krappe arbeidsmarkt geen roet in het eten gooien, de belastingverhoging klein blijven, de productiviteit steeds groter wor-

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zelf en zepil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

DE KENS

"Dormibella" in diverse maten

IMPORTEUR:

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polder staan de gewassen er best voor.

Woensdag 15 juli heeft minister Bakker de brug over het Keteldiep geopend, waardoor de verbinding tussen Amsterdam en het Noorden sterk verkort wordt. De afstand Lemmer—Amsterdam is nu nog 90 km.

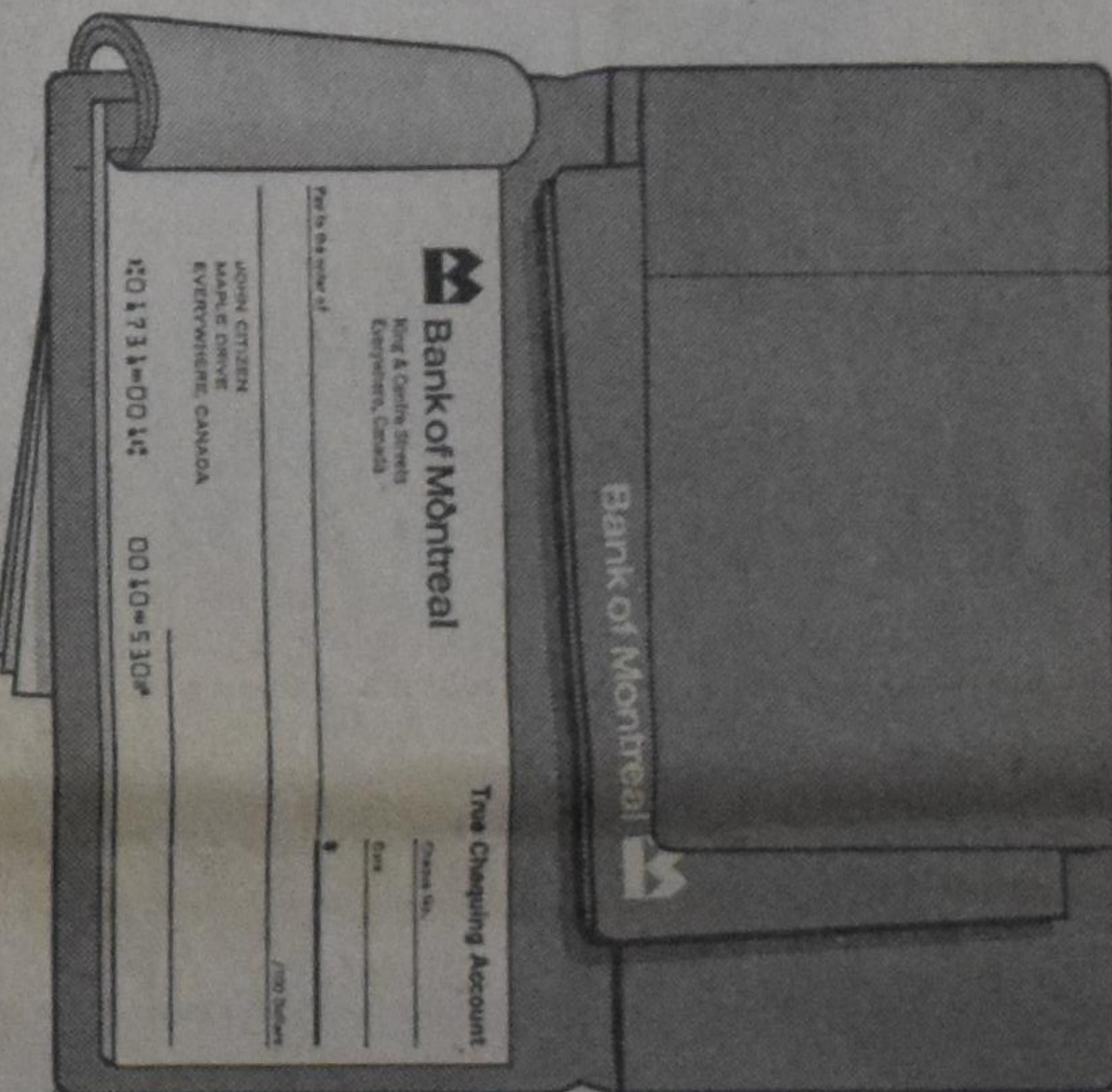
Van het politieke front weinig nieuws. De verhogingen van de ouderdoms- en weduwen- en wezenuitkering zijn goedgekeurd. De A.O.W. bedraagt, met terugwerkende kracht tot 1 jan. 1970, nu f 336 per maand voor ongehuwden en f 477 voor gehuwden. Daarbij komt een vakantiebijslag van 3%, die echter eerst in september a.s. wordt uitbetaald. De oudjes mogen dus met vakantie als de herfstwinden waaien.

De Kamers zullen hun recessie moeten onderbreken om tot een nadere vaststelling van het minimum-loon te komen. Minister Roolvink stelt voor dit te bepalen op f 157.50 per week, de vakbonden vragen f 160.

De bouw van een nieuwe elektriciteitscentrale aan het Bergumermeer in Friesland gaat voorlopig niet door. De gemeenteraad van Tietjerksteradeel wees met 10—9 stemmen een voorstel af,

Cn.

De geld planner



Echt Sparen

Geeft een attractieve rente over het maandelijks saldo. Helpt U te sparen voor de zaken die U wenst — geeft U een stevig houvast op wat U hebt.

Echt "Chequing"

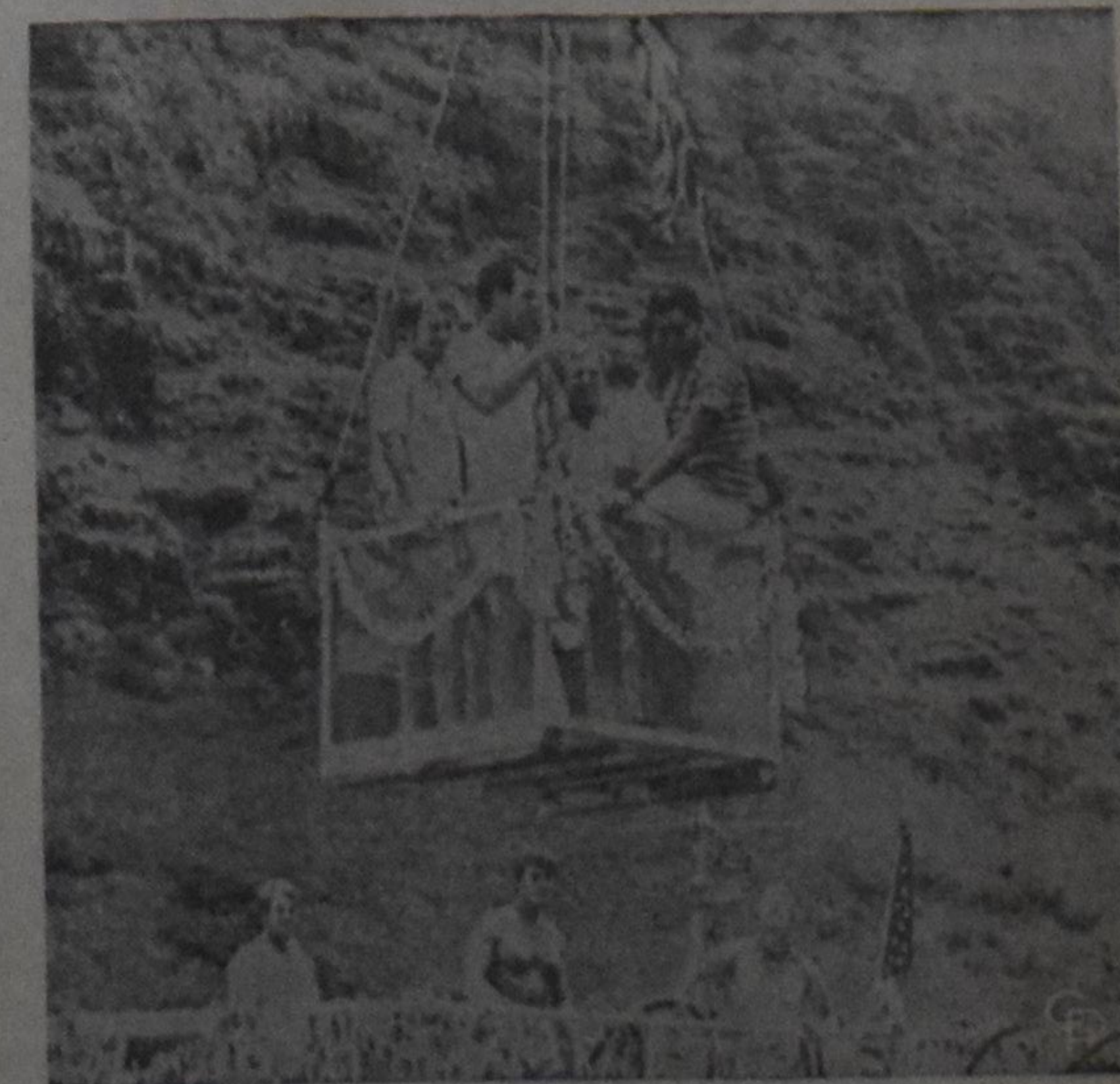
Verstrekt een maandelijks rekening overzicht. Gratis met naam bedrukte cheques. Gecombineerd met uw echte Spaarrekening heeft U een compleet overzicht van uw financiën. Bovendien gratis "Chequeretary" omslag.



Bank op de nieuwe Echte manier bij

Bank of Montreal

The First Canadian Bank



COMING UP FOR AIR—Six divers are lifted from the undersea laboratory Aegir two weeks after they entered the vessel to conduct tests on the ocean floor. A malfunction in an air tank kept them at 520 feet beneath the surface for two additional days until repairs could be made. All the divers were pronounced in good condition in Honolulu.

Het departement van de "Secretary of State"

(Canadian Scene) — De Secretary of State, Z.E. Gerard Pelletier, is verantwoordelijk voor het rapporteren aan het Lagerhuis over de activiteiten van de vele raden, commissies, corporaties en kantoren:

De Canadian Radio-Television Commission (100 Metcalfe Street in Ottawa) gaat over het verstrekken van vergunningen voor alle radio- en televisie-uitzendingen, zowel door overheid als particuliere ondernemingen. Hieronder vallen ook kabeltelevisie en onderwijs-televisie. Deze commissie bepaalt op welke tijden uitgezonden mag worden, het controleert de kwaliteit van de uitzendingen, de nieuwsuitzendingen, de hoeveelheid reclame die wordt gemaakt en de technische faciliteiten. Het doel van de commissie is zich er van te verzekeren dat radio en televisie in Canada bijdragen tot een verrijking van de cultuur.

De Canadian Broadcasting Corporation (1500 Bronson Avenue, Ottawa 8) is door het Canadese Parlement in het leven geroepen teneinde Canada te voorzien van een nationale omroep en deze instelling voorziet het hele land van Oost tot West en tot de Noord-poolcirkel van radio en televisie.



De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

rent Boulevard (met inbegrip van de National Aeronautical Collection, Rockcliffe).

De Musea verzamelen, conserveren, catalogiseren en stellen voorwerpen ten toon. Zij doen aan research, verzorgen permanente en reizende tentoonstellingen, geven lezingen en organiseren cursussen.

Het Canada Council (140 Wellington Street, Ottawa 4) bevordert de studie, de genieting en de productie van alle vormen van kunst. Het stelt beurzen en toelagen beschikbaar en onderhoudt betrekkingen met het buitenland voor de uitwisseling van culturele evenementen. Beroepsartiesten, doktrale kandidaten en Canadese universiteiten ontvangen een groot deel van de financiële bijstand die door het Canada Council wordt gegeven. Er wordt ook in andere vormen hulp verleend aan artiesten en verenigingen.

Het National Arts Centre dat in 1969 is geopend heeft Ottawa een plaats verzekerd in de culturele wereld. Het bevindt zich op een terrein dat zes en een halve acre groot is aan Confederation Square, langs het historische Rideau Kanaal en in het gezicht van de Parlementsgebouwen. Het Centrum dat een operagebouw, een theater en een experimentele studio bevat, heeft haar eigen uit 45 leden bestaand orkest, dat onder leiding staat van Maestro Mario Bernardi. Onder de groepen die er optreden vindt u o.m. het Stratford National Theatre, het Shaw Festival, het Theatre Calgary, het Theatre du Nouveau Monde, het Theatre du Rideau Vert en het Theatre Populaire du Quebec.

The Company of Young Canadians (323 Chapel Street in Ottawa) geeft de jonge vrijwilligers een kans een opbouwende rol te spelen in de oplossing van Canada's maatschappelijke problemen. De vrijwilligers werken in achterbuurten, in de Indiaanse reservaten, in buurten waar verschillende rassen samenwonen, in economisch achtergebleven streken en in experimentele gemeenschappen.

Nieuw bondslied voor Gereformeerde vrouwen

Baarn, The Netherlands. — "Komt zusters gezongen, tot lief de gedrongen" is niet meer zo passend in deze tijd — zo zegt de Gereformeerde Vrouwenbond.

Daarom heeft ze een nieuw lied, geschreven door Mevrouw Willy van Wijngaarden-Riethof uit Amstelveen, geadopteerd.

Klaarblijkelijk viel de nadruk teveel op het ons in het oude lied: "In lief en in leven steeds samen te streven naar hetgeen ons beginsel ons zegt in Gods Woord". Ons beginsel, zo verklaart de bondsprezidente, is tegenwoordig niet meer zo belangrijk. En daarmee vertolkt ze de mening van velen. Het deed wat introvert aan.

Het accent in het oude lied lag teveel op het ons en op wat wij doen, zonder ons af te vragen of dat niet een beetje al te veel prementies heeft voor ons. Het gaat immers om God.

Het nieuwe lied van Mevrouw Van Wijngaarden luidt:

Hij woont in ons midden
God die wij aanbidden
die ons op zijn heilige
hand heeft gelegd.
Hij roept onze namen
Wij luisteren tesamen
naar wat Hij in de wereld
van vandaag tot ons zegt.
Geef hulp aan wie lijden,
wees één met de naaste
dichtbij en veraf.

Ga met vast vertrouwen
een nieuwe wereld bouwen
op de belofte van de Heer
die 't Woord aan ons gaf.
Heer wil ons geleiden
naar 't einde van de tijden,
waar wij zullen zien wat
ons hart heeft geloofd.
Vergeef als wij lauw zijn,
beziel ons dat wij trouw zijn,
bereid te dienen voor uw rijk.
Uw naam zij geloofd.

Mevrouw Van Wijngaarden zegt,

EUROPESE RUIMTEBASIS KOUROU



BIJ DUIVELSEILAND KOMT EUROPESE RUIMTEBASIS

De Europese organisatie voor raketontwikkeling ELDO, gaat voor lanceringen met Europese raketten een startcomplex bouwen op de Franse basis Kourou, in de directe nabijheid van het eertijds zo beruchte Duivelseiland bij Frans Kuyana. De situering van Kourou is gunstiger dan die van de Amerikaanse of Russische ruimtebases. Vanaf Kourou kunnen vrij gemakkelijk lanceringen in een baan om de evenaar of om de beide polen volgen.

In Amerika en Rusland is zulks vanaf een en dezelfde ruimtebasis onmogelijk.

De ELDO wil nu Kourou gaan gebruiken voor de komende lancering van de Europa-raket. De eerste opdracht van de Europa-raket zal zijn om in 1972 een Duits-Franse aardsatelliet te lanceren vanaf Kourou. Aan de bouw van het "Europa"-startcomplex

wereld anders gemaakt. Maar de dichteres wilde benadrukken wat zij uit het evangelie van Johannes verstaat als de wereld. De wereld is daar, volgens haar, synoniem voor het kwade. Zij bedoelde een nieuwe wereld als het aankwaken van een andere geestesgesteldheid. Dat is begrijpbaar. In elk geval is het een nieuw lied dat poogt aan de tijd van vandaag aan te passen.

VAN ANDERE DRUKPERSEN

TWIJFEL

Ik herinner me een tijd in m'n predikantchap, dat ik sterk door twijfel werd aangevallen. De heel gewone twijfel, of het wel echt waar was, wat de Bijbel zegt van Jezus. In die tijd kwam ik in aanraking met een vrouw, die moest gaan sterven en die buiten het geloof stond. Was ik nu wel in staat om het haar te vertellen? Maar ik was er, en geem ander. Zelf zocht ik naar houvast: om het weer helemaal zo te geloven zoals de apostelen het verteld hebben. Ik dacht: zó zal ik het haar dan toch hebben te vertellen. En dat deed ik. Dat was ik haar schuldig. En God bleek dit woord te gebruiken om haar tot geloof in Jezus te brengen op een manier waarop ik regelrecht jaloers was. God gebruikte dat woord niet minder, dan wanneer ik zelf vast verzekerd was geweest. Het was zijn woord, niet mijn overtuiging, dat het deed.

Met de meeste hoogachting,
uw (Ds.) J. Bonda.

Uit: Geref. Weekblad.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Nieuwe feuilleton

DE Lange Reis VAN JILDERD HOENEVELD

door S. P. Akkerman

(1)

De zon over de vlakke weilanden van Friesland.

Koeien in de schaduw van enkele schaarse bomen aan de slootwal. Warm is het; heet. De lucht trilt op de einder en tilt de huizen en bomen daar in de verte, luchtig omhoog.

In het dorp is het stil. Een kar met melk wordt door een lome man langs de huizen geduwd. Af en toe stopt hij, en schreeuwt met 't hoofd ver achterover: "MEEELK."

Vrouwen met pannen en schalen komen naar buiten. Jeen Kuiper tapt de pannen vol. "Mooi weer Jeen . . ." Jeen veegt zijn rode gezicht met een geweldige rode zakdoek af: "Mooi? Om mij was het wat minder warm. Mensen, mensen, ik zweet mij een ongeluk. En hoe houd ik de melk goed met dit weer. Wat ik overhoud kan ik weggooien . . . Mooi weer voor de boeren in het hooi, daar gaat niets van af. Maar voor een melkboer, niks gedaan." Jeen duwt de kar weer verder. Slaat het hoofd weer achterover. En schreeuwt: "MEEELK."

De vrouwen gaan weer in huis. Er is werk genoeg. Nou wacht even . . . Ja, werk genoeg. Maar dat zal Jilderd Hoeneveld niet beamen. Jilderd, twintig jaar oud, slank en mager, een ovaal knap gezicht, maar met onrustige donkere ogen. Jilderd slentert langs de straat. Hij voelt zich overbodig en onnut hier in de stille straat, waar geen enkele man te zien is. Slechts vrouwen bij de melkkar. De mannen zijn in de velden in het hooi, of op de scheepshelling, of ergens anders; maar, aan het werk. Allemaal? Nou ja. Bij het armhuis zitten er drie op een bankje. Klaas en Hantje, en Karel Kok. Oud en afgeleefd zitten ze daar, wachtend op de dood in het armhuis. Jilderd kijkt even naar hen. Wat

zitten ze daar zielig te roken, met hun met touw omwonden mondstukken aan de pijp. Als ze gestorven zijn, zal hun lichaam worden uitgedragen en de oude mannen en vrouwen van het armhuis zullen er achteraan drentelen. Jilderd kent dat, maar hij denkt er niet lang over, hij heeft wel andere dingen aan de kop. Hij slaat de landweg in, die naar de singel loopt. De singel, een met bomen omzoomde landreed, maar hier in dit aan bomen arme weidedorp, als een bos beschouwd. Jilderd in een grijs sjofel pakje, dat hem te klein is, loopt langs de veldweg. Vlak achter het dorp staat de schuur van Bonne Bouwhuis. Een schuur met een stal. Jilderd blijft er even hangen. Het is er zoals hij het altijd heeft gekend. Voor de staldeur vaten met zure karnemelk waar een leger blauwe vliegen om gonst. Naast de schuur aan touwen in het land kalveren. En in de stal een dikke stier, die met zijn staart zijn flanken geselt, om de vliegen kwijt te raken. Jilderd loopt even door de stal. Bonne Bouwhuis, die in het dorp woont, veehandelaar is en pikeur bij harddraverijen, laat zijn schuur en stal altijd los. Het is hem best als iemand daar binnen wil lopen. "De stier stelen doen ze toch niet," lachte hij vaak. Jilderd staat in de stal, en kijkt door het kleine raam naast de deur over de hete velden. Hij moet er opeens aan denken, hoe vaak hij hier als jongen is geweest. Dan dronken ze van de zure karnemelk, tot ze niet meer konden. Dan klommen ze op het dak om spreuwen-eieren te zoeken en op de rug van de oude ruïen die toen op het kampje graasde. Bonne Bouwhuis vond alles goed. Hij weet opeens weer dat Bonne hem met twee vrienden, Klaas en Douwe, eens op de oude ruïen heeft gezet, en hen het dorp liet binnen draven.

Ze kwamen niet ver, want Bakker de gemeenteveldwachter, die fel op jongens was, hield hen direct aan. Bakker voorop met 't paard, zij er als verslagen ridders achteraan, ging het terug naar de schuur. Daar werden ze opgewacht door Bonne. Maar op Bakkers verontwaardigd: "En deze vandalen kwamen mij met jouw paard tegen Bouwhuis, drie zaten op dat beest. Is het niet een schandaal?" bulderde Bonne Bouwhuis direct los: "En wat zou dat, lelijk schaaft? Grote durf je niet aan en dan kleine jongens molesteren! Ik had ze toch zelf op het paard gezet! Waar bemoei jij je mee, oud wijf. Hoepel maar gauw op."

"Maar ik noem het dierenbeulen, drie op

één paard, vreselijk!"

"Och man, lig niet te zuren. Al zette je een olifant op de oude ruïen, hij liep er mee weg, als met een pond voer. Ga maar gauw naar de burgemeester, om een nieuwe veter in zijn schoen te zetten."

Jilderd moet toch even lachen nu hij daar aan denkt. Maar in een erg lacherige stemming is hij niet. Hij slentert door de stal en staat in de grote holle schemerige schuur. Zwaluwen stijperen, bij hun nesten, en flitsen af en toe door de open deur naar buiten. Het is stil in de schuur. Boven in het dak valt het holle licht van de zon door een paar gaten. Sterren in het donker. De wind zingt hoog om het dak, een wondere zang. Jilderd, hangend tegen een dikke stijl, hoort het. Zo was het vroeger ook. Als jongen van een jaar of twaalf heeft hij hier ook gestaan, en geluisterd naar het zingen van de wind.

Maar wat doet hij nu hier? Op deze zomerse morgen, nu alle mannen werken? Jilderd weet het zelf niet. Wat hij wel weet is, dat hij niet meer knecht wil zijn op het schip bij Folkert Bloemsma. Nooit en nooit meer.

Toen hij met dertien jaar van school kwam, had vader het al voor elkaar: Schippersknecht bij Folkert. Zeven jaar heeft hij het volgehouden! Trekken in een lange lijn langs rechte vaarten, om kleimodder naar de klei, om turf naar de veenstreken, om takken naar de wouden. Een leven van werken en verder niets. 's Middags sneed Folkert dikke hompen tarwebrood, smeerde er een laag varkensreuzel op en schonk de koppen vol waterige koffie. Praten deed hij weinig. "Eten jong, zonder eten kun je niet werken." 's Avonds, als het al donker was, als het tien tons scheepje ergens in de wereld tegen de wal schoof, klierde Folkert met vuile handen een maaltijd van mel en oud tarwebrood in elkaar. Gebraden spek hoorde daarbij. "Eten jong, zonder eten kun je niet werken." Moe als een hond kauwde Jilderd in het smake-loze, viezige gerecht. Dan ging hij in het vooronder en viel op het harde bed. Hij sliep als hij het bed voelde. En 's morgens, als het nog donker was, wekte Folkerts brommerige stem hem.

"Jilderd, rijze. Het is weer zover." Voor drie gulden en de fijne kost heeft Jilderd dit leven zeven jaar vol gehouden. Hij heeft zo gehoopt in dienst te kunnen gaan. Maar natuurlijk lootte hij vrij. Al zijn klaggangen hebben bij zijn ouders geen begrip kunnen

wekken voor zijn vreselijk leven. Wat zou het. "Folkert is een beste kerel." Dat zei zijn vader. "Wij moeten allemaal werken Jilderd," zei moeder.

Vader boerenarbeider, zeven kinderen, waarvan hij, Jilderd de oudste is. Lage lonen, een klein huisje in een steeg, vader elke morgen vroeg op. Om vier uur de deur uit. Moeder druk in het kamertje; zorgen, weinig eten en zondags naar de kerk.

Daar is in het hart van Jilderd stil aan een verzet gegroeid, een verzet dat wel leeft in duizend harten, vaak bedwongen, maar dat in het hart van Jilderd is aangegroeid tot een macht die hij niet in toom heeft kunnen houden. Gisteravond is het tot een uitbarsting gekomen. Hij was weer eens thuis na een tocht naar de Friese klei om modder. Uren in de lijn en maar trekken. Uren, uren aanen. 's Avonds hetzelfde menu.

Gisteravond is het hem te machtig geworden. "Ik ga nooit meer naar Folkert," heeft hij gezegd. "Nooit meer." Vader, thuis gekomen na een lange dag in het hete hooi, stond de kop niet naar redelijk gepraat: "Hou je mond. Jij altijd met je gezeur. Wij hebben jouw verdienste hard nodig. Ik zwooeg bij dag en bij nacht. Je moeder is altijd in touw. En dan kom jij hier met je smoetsjes. Schaam je, luihuis."

Hoog gillend, met de vuisten op tafel bonkend heeft Jilderd het uitgeschreeuwd: "Ik kom er toch niet meer. Nooit, nooit, nooit meer. In der eeuwigheid nooit."

Toen was zijn vader ook aan het einde van zijn Latijn. Onder groot tumult heeft hij Jilderd er uitgekwaakt. "En morgen ga je naar Folkert, begrepen?" Moeder schreide. De jongere broers en zusters schreeuwden en Jilderd heeft zich niet verzet. Je kunt toch je eigen vader niet tegen de wereld slaan. . . Later toen ze allen naar bed waren gegaan, is hij naar de zolder geslopen. Maar naar Folkert is hij niet terug gegaan. Het scheepje was vanmorgen vertrokken. Folkert is zeker alleen afgevaaren. Moeder heeft niets gezegd vanmorgen. Haar ogen stonden onzeker en angstig en zwijgend heeft ze hem zijn boterham toegeschoven.

"Ik zal wel ander werk zoeken," probeerde hij het gesprek op gang te brengen. Maar moeder heeft niets anders gezegd dan: "Jij spreekt maar met je vader. Daar zal wat waaien vanavond."

(Wordt vervolgd.)

Mina's aan Dr. Kunst:

BREEK IN HUWELIJK MET
OPPERHOOFD

De Dolle Mina's die zich op zo keurige manier op de gereformeerde synode te Lunteren hebben gepresenteerd, hebben praeses dr. P. G. Kunst nog eens een brief-achteraf naar aanleiding van dit gebeuren geschreven.

Ze bedanken hem daarin voor "de hartelijke ontvangst op 29 april bij ons bezoek aan uw gezellige synode" en voor de latere toezending van het moderne huwelijksformulier (de dames hadden namelijk uit het oude huwelijksformulier geciteerd om kracht bij te zetten aan haar visie op de haars inziens gediscrimineerde Nederlandse vrouw - red.).

Maar het moet de Mina's toch nog wel even van het hart, dat ze ook het nieuwe huwelijksformulier onvoldoende vinden. En ze willen dit aantonen, door de woorden "man" en "vrouw" uit dit nieuwe formulier om te wisselen.

Ze komen dan tot de vraag aan de vrouw: "Verklaart gij, dat ge hem in liefde zult leiden en beschermen, zoals een godvrezende vrouw aan haar wettige man verschuldigd is?"

Om vervolgens aan de man de vraag te stellen: "Verklaart gij, dat ge haar in liefde zult gehoorzamen en helpen, zoals een godvrezende man aan zijn wettige vrouw verschuldigd is?"

De Mina's vinden dat het mogelijk moet zijn te komen tot een formulier, waarin het begrip "opperhoofd" niet voorkomt en waarin de rolverdeling gezin-maatschappij niet door de kerk wordt bepaald, maar volledig wordt overgelaten aan de huwelijkspartners als volwassen, kritische mensen.

"Mocht deze suggestie in overweging worden genomen en mocht u onze hulp hierbij van node hebben, wij zullen alsnog gaarne uw werkkamerje (waarmee kennelijk De Blijde Wereld wordt bedoeld - red.) betreden. Hartelijke groeten en veel liefs", aldus het slot van de brief, waarin bij wijze van

Blokvorming in Indonesia?

Godsdienstvrijheid in gevaar?

Indonesia met zijn 10.000 eilanden, waarvan er ongeveer 3.000 bewoond worden, beslaat een gebied, dat naar Europese verhoudingen zou reiken van Schotland tot de Kaukasus. Meer dan 200 talen worden gesproken in dit gebied. Wel dringt de indonesische taal als voertaal voor heel Indonesia steeds verder door, maar de oorspronkelijke talen hebben een taai leven. De moedertaal wordt niet spoedig vergeten. In Java is zeer duidelijk een reactie te bespeuren op de invloed van het indonesisch. De opvoering van de oud-javaanse heldenverhalen, uitingen van javaans cultuurleven, trokken nog nooit zoveel toeschouwers als juist nu.

Religieus is er een verscheidenheid, die het bonte indonesische leven bijzonder boeiend maakt. De statistiek rekent momenteel al met een getal van 115 miljoen indonesiërs. De meesten van hen geven op te willen behoren bij de islam. Er zijn statistici, die voor Indonesia een getal van 90% islamieten opgeven. Maar de vroegere vice-president dr. Mohammed Hatta, zelf overtuigd islamiet, heeft eens gezegd, dat 60% een meer reële taxatie zou zijn.

Naast de islamieten zijn er drie andere blokken: de hinduïsten, de animisten en de christenen. De hinduïsten wonen praktisch op het eiland Bali alleen. Naast deze blokken komt de laatste tijd ook het buddhisme weer opzetten, dat gaarne aanknoopt bij het sterk buddhistisch verleden van grote delen van Indonesia. Denkt u even aan de Borobudhur en de Tjandi Mendut op Midden-Java.

Laatst heeft een van de men-

PS een uitspraak van G.B. Shaw is toegevoegd: "Elke grote waarheid begint als heiligschennis."

(Nieuwe Haagse Courant van 27 mei 1970.)

sen van de Raad van Kerken het volgende overzicht gegeven van de situatie van de christelijke kerken in Indonesia. Daarbij werd onderscheid gemaakt tussen gebieden waarin de christelijke kerken de meerderheid van de bevolking uitmaakten en waar zij nog behoort tot de minoriteit, de minderheid.

De volgende kerken liggen in gebieden waar de christenen de meerderheid hebben: De Batak-kerk in Noord-Sumatra met 800.000 leden. De kerk op Timor met 650.000 leden. De kerk van Irian-Barat met 250.000 leden.

De minderheid vormen zij nog in: West-Java, waar de kerk maar 15.000 leden telt onder een bevolking van 20 miljoen. Midden-Java; hier telt de kerk iets meer dan 100.000 leden onder 25 miljoen anders-denken. Oost-Java, waar de situatie ongeveer gelijk is aan die van Midden-Java. Bali, waar de kerk nog maar 6500 leden telt onder 5 miljoen hindu's.

Deze lijst zou nog met andere kerken kunnen worden aangevuld. Maar dit is voldoende om u te laten zien hoe verschillend de situatie van de verschillende kerken in Indonesia is. Het brengt ook zijn eigen problemen mee.

Eigen problemen.

Na de mislukte coup zien de kerken zich geplaatst voor steeds nieuwe mogelijkheden en taken. De laatste drie jaren hebben zich zeker 800.000 nieuwe leden bij de kerken aangemeld. En nog houdt de stroom aan. De gezamenlijke protestantse kerken tellen nu zeker 6 miljoen leden. Ook de rooms-katholieke kerk maakt een zelfde ontwikkeling door. Zij telt momenteel ook een drie miljoen zielen.

Tegen deze verrassende ontwikkeling moesten wel reacties komen. Vooral van de zijde van de islam is men wakker geworden. Met lede ogen heeft men in dat kamp gezien, dat velen staande voor de keus: islam of christendom, toch maar liever zich wendden tot de kerk en de moskee voorbijgingen. En dit gebeurde juist in de tijd, waarin de islam een periode van zelfonderzoek doormaakte. De nederlaag van de arabische landen tegenover het kleine Israël heeft een schok teweeggebracht in heel de islamitische wereld. Met ontzetting hebben islamieten zich afgevraagd, hoe dit mogelijk is geweest. Van verscheidene kanten is toen in de islamitische wereld opgeroepen tot inkeer en zelfonderzoek. Men vroeg zich af waaraan de nederlaag te wijten was en onwillekeurig kwam de vraag op of misschien de moderne tijd afbreuk had gedaan aan de trouw aan Allah en zijn dienst. Dit heeft er in heel de islamitische wereld toe geleid, dat opgeroepen werd tot hernieuwde aanhangelijkheid aan Allah en zijn profeet. De islam tracht de geleerden weer te sluiten om met nieuwe kracht de boodschap van de islam te kunnen prediken.

In die tijd moesten zij aanzien, dat de honderden aan de moskee voorbij naar de kerken gingen. Dan komt er een of andere optimist, die in de verwondering om de geweldige toeloop naar de kerken de slogan durft uit te geven: "Christianisering van Java in de komende 25 jaar, van heel Indo-

nesia in 50 jaar"! Van verschillende kanten hebben christenen reeds tegen die slagzin gewaarschuwd met de herinnering aan het feit, dat de tijden en gelegenheden alleen in de hand zijn van de Heer der kerk en dat Hij het tempo bepaalt. Maar intussen blijft zo'n slagzin hangen en werpt olie op het vuur van de brandende islamitische harten.

Ernstige aanklachten.

Als ook zij wat nuchter deze zaken zouden willen zien, zou het hun niet ontgaan, dat de toename tot de christelijke kerken mogelijk op iets meer dan 100.000 per jaar mag worden gesteld, terwijl de bevolking in datzelfde jaar met 3 miljoen toeneemt. Er is geen enkele reden voor een islamitische paniek.

Maar wanneer religieuze hartstochten eenmaal zijn gewekt, wordt de brand niet gemakkelijk gebust. Hier en daar sloegen de vlammen eruit, bv. in Makassar, waar kerken beschadigd werden. Verder verschijnen er reeksen brochures tegen de leer van de christelijke kerken. Vooral de bijbel moet het daarbij ontgelden en de leer van de drie-eenheid. De oude tegenstelling tussen Jezus en Paulus uit de theologie van tientallen jaren geleden doet in dergelijke strijdbrochures weer opdagen. Voor de kerken zijn misschien nog het gevaarlijkst de politieke strijdmiddelen. In de islamitische wereld hoort men telkens weer de beschuldiging, dat de buitenlandse hulp aan de kerken in Indonesia niets anders is dan gecamoufleerd neo-kapitalisme. De moeizaam veroverde zelfstandigheid en nationale vrijheid zou, zo luidt de aanklacht, weer uitlopen op afhankelijkheid van het Westen.

Het is bijzonder moeilijk om de islamiet te overtuigen van de betekenis van de buitenlandse hulp aan de kerken in Indonesia. Zij kunnen dit niet zien in het raam van oecumenische samenwerking tussen de kerken. Want in het denken van de islamiet zijn kerk en staat nog altijd nauw met elkaar verbonden. Bijdragen aan kerken vanuit het buitenland moeten wel iets te maken hebben met beïnvloeding door een staat, die eigen oogmerken volgt.

Met het oog op dit gevaar, hoort men in islamitische kringen aandringen op beperking van de godsdienstvrijheid. In de praktijk zou het hierop neerkomen, dat in gebieden waar de islam de meerderheid heeft, geen kerken zouden mogen worden gebouwd. Begrafenis van een christen zou niet op het officiële kerkhof mogen plaats vinden en godsdienstonderrwijs zou niet door christenen mogen worden gegeven. Men hoopt op deze wijze de overgang van de ene godsdienst naar de andere zoveel mogelijk te verhinderen. Mocht deze opvatting in Indonesia zegevieren, dan blijft er een status-quo gehandhaafd. Dan zouden de verschillende religieuze blokken naast elkaar blijven bestaan.

Het is duidelijk, dat de christelijke kerk zich daarbij niet zal mogen neerleggen. Zij zal haar eigen zending in de wereld van vandaag niet mogen verloochenen. Door de felle islamitische kritiek zal de kerk zich wel hebben te vragen wat haar houding moet zijn in deze situatie. Zij zal ook steeds weer moeten komen tot zelfonderzoek en zich moeten afvragen of zij de middelen die haar ten dienste staan in de ene opdracht voor de wereld om haar heen wel goed gebruikt.

Zij zal zich moeten waarmaken, daarin, dat haar getuigenis alleen haar kracht ontleent aan Hem, Die door haar aanwezigheid en belijdenis ook in Indonesia Zich Zelf bewijzen wil als Heer!

J. van der Linden.

Overgenomen uit: "Trowel and Sword", May 1970.

Koop bij de
adverteerders
in ons blad.

INDONESIA 1942-1945

by B. Boulogne

This year is a year of commemoration of the fact that twenty-five years ago the whole world was liberated from the scourge of the most terrible war that ever raged on the earth.

Every nation that was under the heel of some cruel oppressor for a shorter or longer time has a special reason of its own to thank God and the liberator that came along just in time to set them free from an enemy stronger than they themselves.

Thus Holland has a debt of gratitude toward the soldiers of the Canadian Army for the valiant struggle to free their country from the Nazi terror.

But this is only part of the picture. There would not have been a Canadian Army to fight for them if there had first not been a successful landing of the combined Allied Forces on the shores of France. So the Americans, and the English, and all the other powers that were gathered there to attack the enemy in his own stronghold should have an equal share of the appreciation due to the liberators.

War is a cruel thing, directed basically by one principle: the power of destruction. Irresponsible leaders had used that power to make their imperial dreams of world supremacy come true at the cost of the freedom of the free nations.

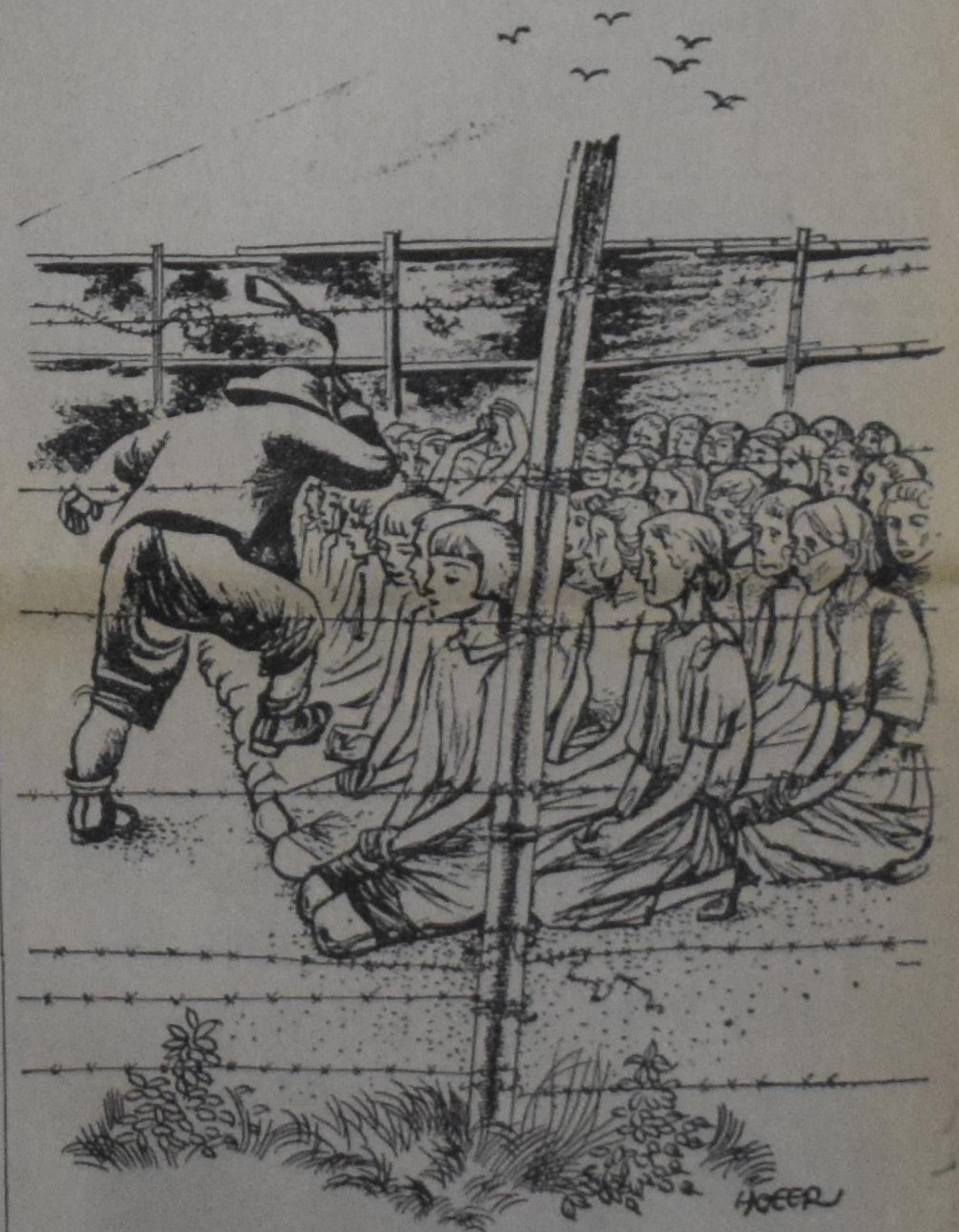
In those days another oppressor was afield in the Far East, invading and subduing all the free peoples of that area, yellow, brown and white alike, including the white populations of whatever European country still had colonies in Eastern Asia. The former Netherlands-East-Indies was one of these colonies.

And for that white population of Hollanders, confined in their hunger-camps, at last also the day of liberation came!

We shrink back from the horrible price that had to be paid to set us free again, in the West as well as in the East, but there was no other way. In our joy about our own liberation let us never forget the innocent blood it cost to set us free, be it the blood of friend or enemy.

The abrupt end of the war in the Far East was for us "poor famished wretches" the beginning of freedom and the chance to see our beloved ones back again.

For this we humbly thank our God who rules the nations, and gladly join in the chorus of praise and adoration that goes up all around us among our Dutch-Canadian fellow-citizens.



AUGUST 1945

by Diny Boulogne

Sweet music fills the tropic sky;
Look! Silver birds, in form they fly;
Their wings hum chords into our ears,
The promise we expect for years:
"Your liberators are a-coming
To go a-bombing!"

Grand concert; with sheer thrill we shiver.
The engines' drone does clearly differ
From the familiar "coffee-grinder",
Daily companion, grim reminder
Of prospectless captivity,
A bleak eternity.

Now we no longer despair:
There's a symphony in the air.
The crowd its arms now skyward stretches,
Poor famished wretches!!

We scan the noonday's blue with longing;
An orchestra high spheres is thronging.
Steadily swells the sonorous rumble;
Hushed voices in the audience mumble,
As more players come in view:
"This is something new!"

For sirens wail; tense with emotion
We listen for the first explosion.
It booms a note: "We are a-coming!
To go a-bombing!"
Wild rumors fly,
Our hope runs high,
Freedom must be nigh!

Illustration from "Vrouwenkamp op Java", by J. H. Hooykaas-van Leeuwen Boomkamp. Published by N.V. G. Kolff & Co.

T. CNOSSEN

Mensen en Meningen

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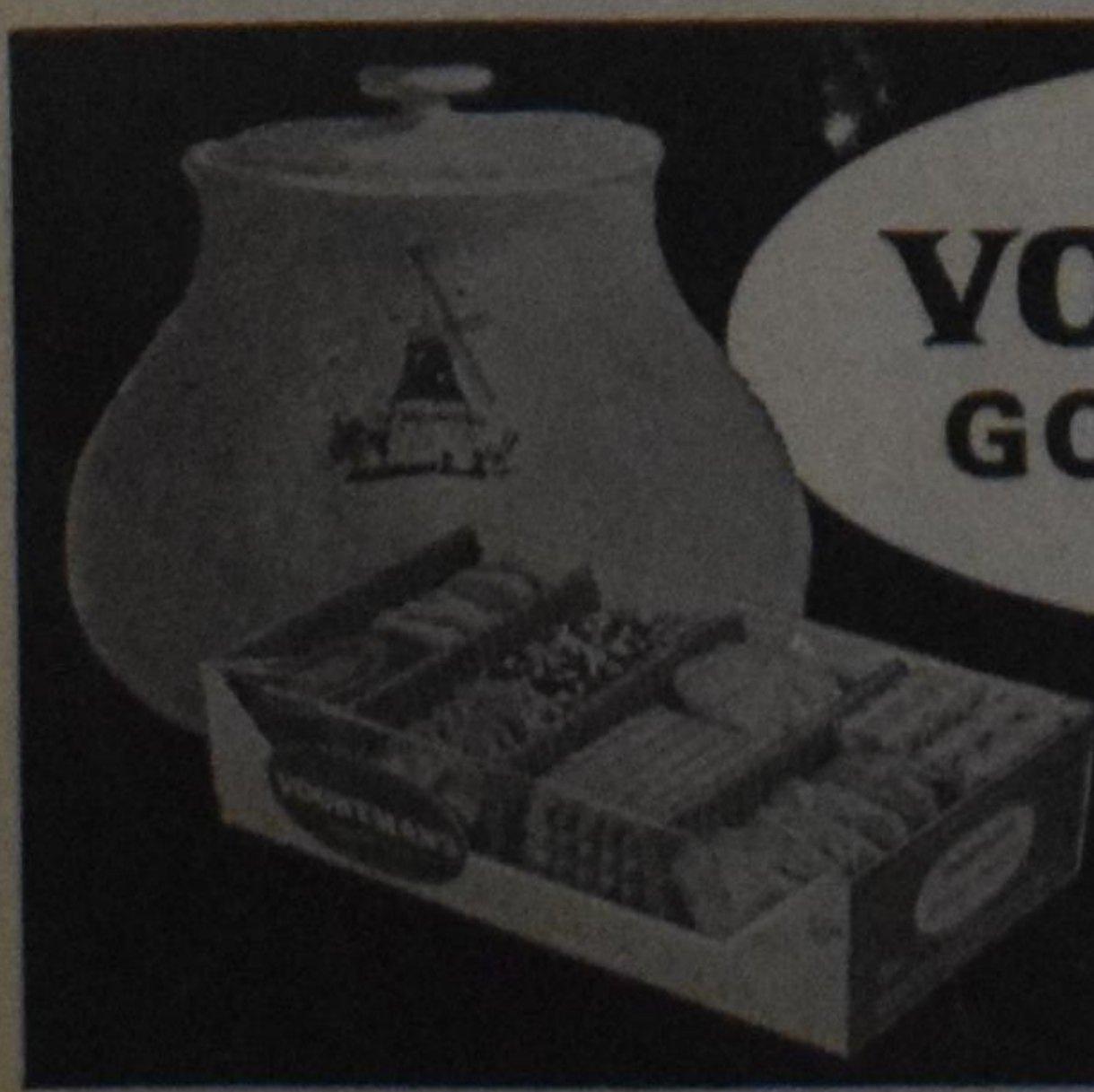
Ds. J. H. Velema schreef in "De Wekker" — het blad der Chr. Geref. Kerken in Nederland — de volgende recensie:

"In dit goed uitgegeven en prettig leesbare boek geeft de ex-redacteur van De Standaard journalistieke en politieke herinneringen. De heer Cnossen heeft tussen de oorlogen zijn sporen op journalistiek gebied verdiend, heel wat meegemaakt, verre reizen gemaakt: hij kan dus heel wat verhalen. Deze paperback is een smakelijk geheel geworden, dat de lezer geboid doorneemt. Toch is dit boek meer dan een bundel herinneringen. Er ligt iets van heimwee over dit boek. De schrijver kan het slecht verwerken dat het levenswerk van Kuypers wordt afgebroken. Hij zet in het laatste hoofdstuk dan ook een vraagteken achter de vernieuwing van deze tijd. In dat verband heeft hij kritiek op politieke uitspraken, maar ook op kerkelijke beslissingen. "Het zijn almaar vragen en vraagtekens, die men tegenwoordig oproept, en die aanleiding geven tot onbehagen en onzekerheid".

Het is duidelijk dat we in dit boek de stem horen van een man die kritisch staat tegenover deze tijd en de richting, waarin het gereformeerde leven zich beweegt. De waarschuwing, die in dit boek opklinkt tegen een relativering, die alles op losse schroeven zet en de Bijbelse zekerheid van het leven rooft, dient ter harte te worden genomen. Mee om deze reden hartelijk aanbevolen."

J. H. Velema.

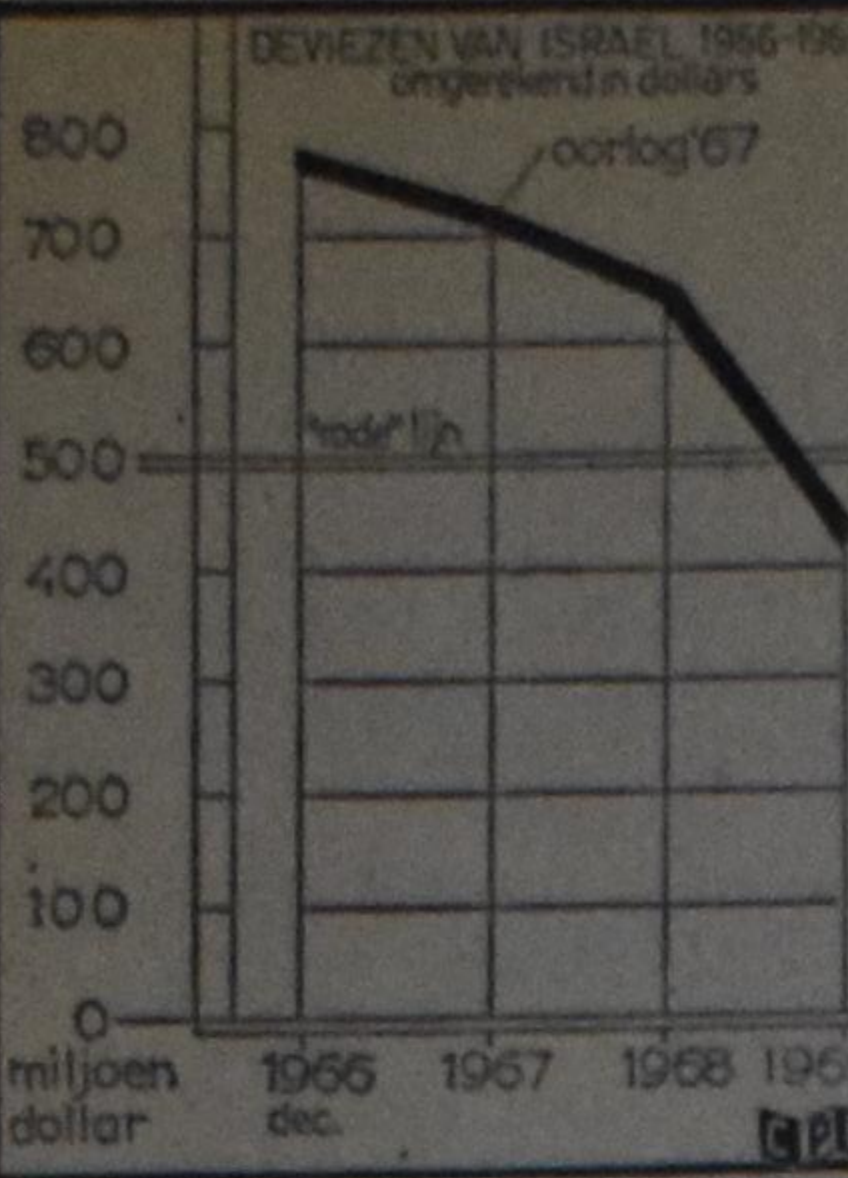
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ISRAEL PUT ZICH UIT IN GELD



DEVIEZENNOOD DREIGT VOOR ISRAEL

Er heerschen grote spanningen rond de deviezenreserves welke Israël moet bezitten wil het blijven leven en zijn zo dringende nodige wapeningsaankopen kunnen blijven betalen. Volgens de Lemoelbank, de grootste en belangrijkste van Israël, heeft Israël een minimumreserve van omgerekend 500 miljoen dollar nodig. Deze deviezenreserve is echter in de loop van 1969 beneden dit minimum gedaald. Dit is uitermate gevaarlijk want het is met deviezen dat Israël zijn wapeningsaankopen in het buitenland moet betalen. Daar komt ook bij dat ca. 65% van de invoer bestaat uit grondstoffen en ook die moeten met deviezen betaald worden. De daling van de noodzakelijke deviezenreserves is ingetreden ondanks het grote resultaat van staatsleningen en giften uit het buitenland. Op zijn invoer kan Israël nauwelijks nog bezuinigen, het gaat er nu vooral om de uitvoer zeer sterk te vergroten. Het zal daarbij vooral moeten komen van citrusfruit en diamanten die ca. 50% van de uitvoer voor hun rekening nemen.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

De eerste Dominion Day in 1867

(Canadian Scene) — In 1867 viel de laatste dag van juni een zondag en in Christelijk Brits Noord-Amerika was de zondag een rustige dag, waarop men zich kalm hield en gezamenlijk ter kerke ging. Er werden familiebezoeken afgelegd, men had — zij het ingetogen — feestjes en aangezien het de volgende dag Dominion Day zou zijn had men dus een lang weekend, hetgeen in die tijd een zeldzaamheid was. Morgen zouden er picnics, optochten en sportuitvoeringen zijn en vandaag reden de boeren met hun gezinnen langs de stoffige landwegen en legden bezoeken af, gingen bij elkander eten en verbleven 's avonds bij vrienden of familieleden in naburige dorpen. Er werden 6 of 8 extra stoelen aangezet in de wat ruimere winterkeuken en de maaltijd bestond meestal uit een groot stuk vers rundvlees, een gerookte ham, nieuwe aardappelen en doperwten. 's Middags ging men naar de kerk, de vrouwen en meisjes in hun beste zomerklaren, de mannen met hun meestal kaal versleten hoge hoeden....

Tegen middernacht en als de nieuwe dag naderbij kwam, dan begon men minder te denken aan verantwoordelijkheden en begon men meer en meer in een feeststemming te komen, zelfs in de meest gedegen dorpen en steden. In de binnenstad van Toronto kon men bijzonder vrolijke groepen zien bijeenkomen in de straten en in Ottawa begonnen een uur voor middernacht grote groepen te verschijnen op Major's Hill en op Ordinance Lands bij de kathedraal. De klokken van de St. James Cathedral in Toronto begonnen om 2 uur te luiden, men kon ongeorganiseerde optochten zien van opgewonden burgers en in King Street ontstak men een groot vreugdevuur. Een nog groter vuur had men reeds de vorige zaterdag voorbereid in Ottawa op de zg. Ordinance Lands gemaakt van oude kratten, brandhout, teervaten e.d. en toen de klokken van de kathedraal Dominion Day hadden aangekondigd 's nachts om 12 uur werd het ontstoken. Er werd hoera geroepen voor Koningin en Vaderland, de kerkklokken luidden, vuurpijlen werden ontstoken en kanonnen riepen de hele stad wakker met een saluut van 100 schoten.

Langzamerhand begonnen de lachende massa's zich naar huis te begeven. De met gas verlichte straten begonnen stiller te worden... de lichten in de huizen gingen een voor een uit... iedereen zag uit naar de volgende dag; men had reeds alles voorbereid voor een picnic op het feestterrein of onder de bomen aan de rivier. De kinderen hadden aardbeien geplukt; er waren flessen vol frambozensap; de goedgevulde kippen had men al geroosterd... en twee van de meisjes hadden de taak om direct na het ontbijt te beginnen met het maken van roomijs. Al die voorbereidingen had

men dus al gemaakt... en nu kon men een paar uur rustig gaan slapen...

Het land sliep ook. Zij hadden nog slechts zo'n klein stukje van het land bewerkt. De grote tarwegebieden in het Noord-Westen waren alleen aan de sterren bekend en beneden de prairies en de oorspronkelijke grenzen van het zg. Precambrian Shield lagen in diepe slaap de ongekende minerale rijkdommen die pas later zouden worden ontdekt. Nooit heeft een volk zulk een erfenis toebedeeld gekregen. Nooit is een nieuwe natie begonnen met zulk een onmetelijk erfdel. Het land strekte zich zo ver uit dat op deze lange zomerdagen de zon slechts voor enkele uren ophield te schijnen en voor Canada als land was die laatste nacht voor dat Canada een Natie werd inderdaad slechts een korte

nacht. In de Rocky Mountains scheen de zon nog helder toen in Nova Scotia de schemer al intrad. En toen het nog diep in de nacht was in het verre Westen, toen begon de zon al weer op te komen over oostelijk Canada.

De militairen — Britse vrijwilligers en de landwacht — waren het eerst uit bed om de dag met een kanon-saluut te begroeten. Over het gehele land, vanuit de forten, in grote optochten, vanuit de barakken en de garnizoenplaatsen kon men de kanonnen, zoals Le Journal des Trois Rivières het zo mooi zei, horen verkondigen dat "que nous pouvions maintenant prendre place parmi les nations de la terre"....

In sommige plaatsen waren de straten nog eenzaam en verlaten toen de soldaten de schoten begonnen te lossen, maar in andere

plaatsen waren de burgers vroeg opgestaan om deze evenementen gade te slaan. In Saint John in New Brunswick bijvoorbeeld waren de straten vol mensen. De winkels en huizen waren verlicht en men had de vlaggen uitgestoken.

De soldaten stonden op hun posten, naast hun kanonnen, wachtende op het grote moment en vanaf al die verschillende posten door het hele land overzagen zij het machtige landschap van hun land... het rotsachtige binnenland, de St. Lawrence Rivier, de grote Meren en de groene boomgaarden en boerderijen. De zon kwam langzaam op... de nieuwe dag brak aan en de kanonnen zonden hun saluut de bleke blauwe hemel in

— The Road to Confederation door Donald Creighton.

On Pentecostalism ②

History and character

The history of Pentecostalism is a history with a big gap.

We find the early beginnings of it in the second century in a movement which has been called Montanism. Montanus was an enthusiastic christian who preached and prophesied in Asia Minor between 140-180. He criticized the coldness and worldliness of the church of that time in which the speaking in tongues and the prophecies of the apostolic time did occur no longer. With the help of two prophetesses, Priscilla and Maximilla, he organized meetings in which he spoke as the inspired organ of the Holy Spirit and in which speaking in tongues and ecstasy occurred. The movement of Montanism which spread from Asia to Europe and Africa occasioned the first Synods of the church to condemn it, and to cut off the Montanists from the fellowship of the church. One of the oldest authors on Church History Eusebius writes about Montanus: "He was one of the recent converts, and he became possessed of a spirit, and suddenly began to rave in a kind of ecstatic trance, and to babble in a jargon, prophesying in a manner contrary to the custom of the Church which had been handed down by tradition from the earliest times. Some of them that heard his bastard utterances rebuked him as one possessed of a devil... remembering the Lord's warning to guard vigilantly against the coming of false prophets. But others were carried away and not a little elated, thinking themselves possessed of the Holy Spirit and of the gift of prophecy. And he also stirred up two women and filled them with

the bastard spirit so that they uttered demented, absurd and irresponsible sayings. And these people blasphemed the whole Catholic Church under heaven, under the influence of their presumptuous spirit, because the Church granted to the spirit of false prophecy neither honor nor admission." (Euseb. Hist. Eccl. V. XVI, 7)

Since the 2nd century it lasted till about 1900 before the phenomena of Pentecostalism returned, therefore I called the history of Pentecostalism a history with a gap. Of course, there were during all the ages persons and movements in the church claiming to be more spiritual or Spirit-filled than the rest: I think of the so-called "Spirituals" of the Middle Ages and of the "heavenly prophets" of Luther's time. But there is definitely a gap here and if the claim of Pentecostalism is true that the so-called second blessing is the real mark of a christian, the big question looms up why the Holy Spirit did withhold that blessing for so many ages.

The modern Pentecostal movement as we know it started around the beginning of our century, its initial center was Los Angeles and its most prominent leader A. J. Tomlinson "received", as we read in the book of Clark, "the baptism of the Holy Spirit attested by the gift of tongues in 1908"; after that time a host of Pentecostal churches originated, and now I quote again the book of Clark: "A. J. Tomlinson was the founder and general overseer of The Church of God"; "The Original Church of God resulted from the first schism in the Church of God"; "The Church of God (Cleveland, Tennessee) emerged from a serious schism which occurred in 1909"; "The Church of God, Incorporated" was formed in Nov. 1942, by persons who had withdrawn from various churches of the Tomlinson order because they believed these churches had departed from their original faith"; etc. etc.

"There are in the United States about three dozen sects which make speaking with tongues prominent in their worship." (Clark, The small sects in America, pp. 98, 101, 102, 109) I would like to make an observation here: Pentecostals often claim that they are bringing a new unity; the American experience demonstrates, however, that they have multiplied divisions.

As far as Europe is concerned, in 1906 the Norwegian Methodist minister Thomas Barratt received the "baptism with the Holy Spirit" in New York. "Five weeks later", as he wrote, "I received the gift of tongues, accompanied by a strengthening of spiritual power, which convinced me that I had received the gift of the Holy Spirit indeed, as Jesus' disciples in the beginning." Barratt went back to Scandinavia and there the movement spread like wildfire. "Tongues as of fire", so he claimed, "have been seen above our heads by christians and non-christians, the sound as the rushing of a mighty wind has been heard by many, some have enjoyed visions of ecstasies, but the most excellent of all is, that the love of God burns as a holy flame from heaven in the hearts of

thousands." (quoted by Kok, Waarheid en Dwaling, pp. 294, 295)

From Scandinavia the movement spread to Germany. Some German evangelists and ministers went to Oslo and on of them, Emil Meyers, returned in the company of two girls who spoke in tongues. These girls were invited to the city of Kassel, by the man whom I mentioned in my former article, Heinrich Dallmeyer, and big meetings were organized with a great measure of enthusiasm. However, the result was not at all satisfactory — when the first glowing impressions were over, many persons were disappointed and asked themselves: "Is this movement really from the Holy Spirit?"

Kurt Koch writes about it in these words: "The meetings of these prophetesses were so much like riots that God's people were soon on their guard. There are still brethren alive today who witnessed, and who even today witness to the bad effects of their work. To mention two in particular, there is 84-year-old brother Schöpfwinkel, and brother Ising who are at the moment again together writing a book against the so-called 'Pentecostal Spirit'." (The strife of tongues, p. 14)

It would carry me too far to describe the development of the movement in other countries. Since the second World War it was present in the Netherlands as the movement of "Stromen van Kracht", and the German faith-healer Zaiss as well as some American faith-healers drew large audiences; impressive results were reported, also grievous disappointments.

What is the reason of all this enthusiasm and also of all these disappointments? I must now point to some of the main characteristics of this movement which may be divided under two headings: a. Criticism of the established church; b. Emphasis on the baptism with the Holy Spirit.

a. Criticism of the established church.

Some time ago I was told that a lady said to one of the members of my church: "You should visit one of the meetings of the Pentecostals, in order to know them; but you must stand firm in your shoes for you will hear much criticism of the Christian Reformed Church." That lady was right, and of course, criticism of any church is a rather easy matter; even more so, criticism of "the establishment" is in our time very fashionable; but the question is: what is the quality of the criticism, which is the standard, which is the measuring-rod it uses? The measuring-rod of Pentecostalism is that of the "second blessing" (I hope to write about it later). Dr. Koch tells the story of a German minister who made a tour through America and came back speaking in tongues. Dr. Koch first speaks some good words about this minister, because he was not only a likeable fellow, but he showed also signs of having completely surrendered to the Lord. But then he continues to tell that a lay preacher was asked by that minister: "Do you speak in tongues?" The man answered that he did not. The minister went on to say: "In that case something is lacking in your faith."

Now, that is one point of the criticism of Pentecostalism — the many christians who simply believe in Jesus Christ but do not speak in tongues have something lacking in their faith. It is only one point, but it is very important; fellow-christians are judged according to a standard which the Lord Himself does not apply.

There are more points, of course. The church is criticized as being much too worldly, its members not always being full of the joy of the Lord. The church is criticized as being much too doctrinal or confessional, we should do with only the Bible and without doctrine (as if Pentecostals would not have their own particular doctrines). Especially one doctrine is singled out, that of infant baptism, the baptism of children is outright rejected by the Pentecostals.

b. Emphasis on the Baptism with the Holy Spirit.

I hope to write more extensively on the baptism with the Holy Spirit in another article. This baptism with the Holy Spirit has been rightly called (by Von Eicken) the pillar of the doctrinal system of Pentecostalism.

It is this moment in the life of a christian in which he, either in the privacy of his house, or by immersion in water in a meeting and the laying on of hands, is so flooded by the Holy Spirit that he feels it, that he spiritually and physically experiences it, and consequently begins to speak in tongues.

This is the commencement of a higher state of life, and many Pentecostals advocate some form of perfectionism, the right christian does not sin any more.

This higher state of life was called by John Wesley already the second blessing, and it enables a man to a complete service of the Lord without interruption. It is a total and emotional experience of a person, and since he got that experience he walks on another level than other persons.

Connected with that experience is that of the power of faith-healing. The Lord does not want His children to be ill; therefore the prayers for healing should be answered by recovery; and if not, there is nothing lacking from the side of God, therefore something must be lacking in the sick person.

This doctrine of Pentecostalism divides the church of God, therefore, into two classes. There are many christians who believe in Jesus Christ, but did not ask for and receive the second blessing; these christians are christians, but their faith is not complete; it should be brought to perfection by the baptism with the Holy Spirit.

Louis Fraamsma.

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EDUCATION FOR CHRIST

by PHILIP C. BOM *)

INTRODUCTION

On June 27, Dr. Herman Dooyeweerd was awarded an honorary doctorate from Gordon College in Massachusetts, the first institution on this continent to do so. Why was this particular college interested in honoring Dr. Dooyeweerd for his contributions to Christian scholarship? It is our desire to introduce you to this Christian college by briefly tracing its past growth and goals for the future.

Most likely many of the readers have never heard about Gordon College and Seminary. This Christian institution of higher learning deserves to be better known among reformed people. Although somewhat Baptist in orientation, the school from its very beginning has been interdenominational with a strong presbyterian influence.

The history of Gordon dates from 1889 when a group of Boston pastors and pious businessmen established the institution as a Missionary Training School. Among the founding fathers was Dr. A. J. Gordon, a man of inspiring evangelical and missionary leadership, after whom the school is named. Since then, thousands of graduates have served as foreign missionaries on the four continents of the globe. In 1916 Gordon pioneered the idea of a Bible College. Many schools have followed

*) Mr. Philip C. Bom is assistant professor of Political Science at Gordon College, Wenham, Massachusetts.

in this direction, but few were collegiate in the curriculum of offerings and graduate in theological training. Later Gordon College and Divinity School also decided to offer the so-called Liberal Arts program. For many years Gordon was located in the cultural center of Boston. Soon after World War II, the opportunity presented itself to purchase the lovely thousand-acre Princemere estate on Boston's beautiful north shore. (At one time the estate was considered for a new Harvard campus and the United Nations.) The property was ideal for the full development of Gordon's program during the second half of the 20th Century.

Gordon is a school with a vision and consequently, a future. The new Academic Dean, Dr. Richard Gross, takes the commitment to integrated Christian education seriously. He firmly believes that this is the only justification for the existence of Christian colleges. The same is true for the new President, Dr. Harold J. Ockenga, one of America's leading evangelical and reformed theologians. He assumed the presidency last year after thirty-two years as pastor of Boston's historic Park Street Church.

During the past year, Gordon College has undergone a self-study program. The end result could be a stronger commitment to a deeper understanding of Christian higher education. If Gordon develops in this vision, it will have a great future.

GORDON-CONWELL SEMINARY

As of this year, the College and Divinity School are legally and administratively separated. The Divinity School merged with the Conwell Theological School, formerly located in Philadelphia. This joint endeavor is expected to result in one of the largest protestant seminaries with a potential enrollment of 750 students. The goal is to provide the best evangelical, presbyterian, and ecumenical seminary education in America. A faculty of twenty-five professors represent many different denominations. Among those of presbyterian persuasion who may be known to the readers are Drs.: B. J. Goddard (Exegesis and Biblical languages); Addison H. Leitch (Theology); and M. G. Kline (Old Testament). In addition, many more faculty members are graduates of Westminster Seminary. Gordon's senior theologian is Dr. Roger Nicole, Professor of Theology and Curator of the Library. Last April a special service was held in honor of his twenty-fifth anniversary as a member of the faculty. He enjoys reading Dutch theological works and loves the theology of Herman Bavinck.

Students represent forty different denominations. The largest group is presbyterian, followed by American and Canadian Baptists. Many a Baptist pastor in Canada is a graduate of Gordon. The mission of presbyterian students is to be equipped to reform the United Presbyterian Church (U.S.A.)

from within. Occasionally a "wayward" Christian Reformed student enters Gordon. The best student to graduate this year was W. Robert Godfrey, a member of the Christian Reformed Church by conversion. Mr. Godfrey is greatly interested in Dutch theology (he taught himself Dutch) and the Christian philosophy of the Law-Idea. He received a grant to study church history at Stanford and is interested in studying the reformation and deformation period of 16th century Holland.

Eighty-five students graduated from the Seminary on June 13. The Commencement speaker this year was Dr. Leighton Ford, the well-known Canadian evangelist and trustee of the school. He admonished the graduates to proclaim the Word of Peace through their involvement in the world by the power and perfecting work of the Holy Spirit.

This fall the expanding seminary will move to a new campus. Last year the school purchased a beautiful 120 acre campus, a former Catholic Seminary. The facilities are ideal and a new library building will be completed this year. It is rumored that the faculty is looking around for statues of reformation figures to replace the Roman Catholic figures.

GORDON COLLEGE

The College community also represents a variety of denominations, including a number of Orthodox

(Continued on page 10)

Let's Play Chess

Editor: Mr. C. Hess

SOLUTIONS OF THE MAY PROBLEMS

- No. 396 (Pigits) All solvers agreed that this was a formidable problem! Look:
1. Q-B6, thr. 2. QxN ch, B-B4; 3. QxB mate. Fine variations:
a. 1. —, N-Q5; 2. N-B4 ch, N-B7 ch; 3. N-Q5 mate.
b. 1. —, N-B5; 2. N-Q5 ch, N-K7 ch; 3. N-B4 mate.
c. 1. —, NK3-B1; 2. QxR ch, Q-Q4; 3. QxQ mate.
d. 1. —, BxQ; 2. N-Q5 ch, KxN or K-B4; 3. B-R2 mate or 3. NxP mate.
e. 1. —, QxQ; 2. N-N4 ch, K-B5; 3. N-Q5 mate.
No. 397 (Golubew) 1. N-K4, thr. 2. N-B4 mate.
No. 398 (Mortensen) 1. Q-B2, thr. 2. Q-B1. The rest is nothing but the struggle of the white K to stay out of the domain of the Knights:
1. —, N-B3 ch / N-Q2 ch / N-B2 ch / N-N3 ch; 2. K-B6 / K-Q4 / K-B4 / K-Q6, Black any; 3. Q-B1 mate. Very enjoyable.

No. 399 (Palatz) This problem should have been announced as a real 3-mover, but it is such an easy one that only 2 points could be rewarded. This is what you call a cute problem: 1. Q-B2, thr. 2. Q-K4 mate. 1. —, P-N6; 2. Q-KN2 ch, R-K5; 3. QxR mate. That is all.

DUTCH

396. 1. Df6, dr. 2. Dg6: ch, Lf5; 3. Df5: mat enz.
397. 1. Pe4, dr. 2. Pf4 mat.
398. 1. Df2, dr. 2. Df1 mat. 1. —, Pc6/Pd7/Pf7/Pg6; 2. Kf6/Kd4/Kf4/Kd6; enz.
399. 1. Dc2, dr. 2. De4 mat. 1. — g3; 2. Dg2 ch, Te4; 3. De4: mat. Een echte driezet, maar veel te gemakkelijk!

THE MAY LADDER

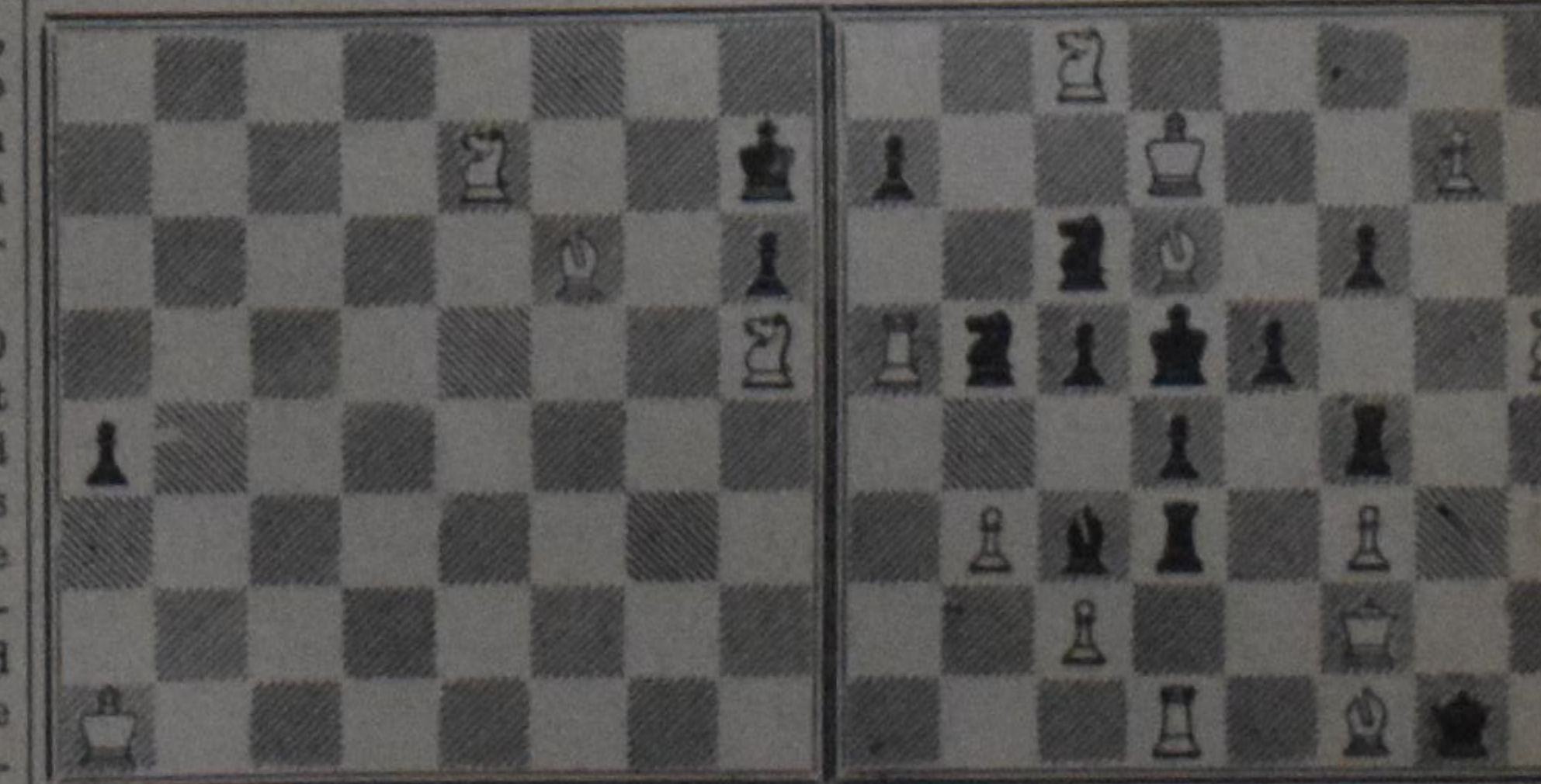
Names	Problems & Points				Sub-total	Previous Total	TOTAL
	396	397	398	399			
	3	2	3	2	10		
G. VandenBerg (I), N. Burnaby, B.C.	3	2	3	1	9	81	90 Winner!
H. Binnema, New Glasgow, N.S.	3	2	3	—	8	76	84
B. Kobes (I), London, Ont.	3	0	3	2	8	69	77
F. Reinink (I), Walton, Ont.	3	2	3	1	8	55	64
A. Guillaume (VII), Edmonton, Alta.	3	2	2	2	9	54	63
S. J. Prinsenberg (I), Vancouver, B.C.	2	2	3	1	8	52	60
A. Bruinsma (I), Chatham, Ont.	2	2	2	—	6	48	54
A. Renema (III), Duncan, B.C.	0	0	3	2	5	40	45
T. Palmer (III), Wayne, N.J., USA	3	2	—	—	5	29	34
B. Dikland, Don Mills, Ont.	2	2	2	—	6	27	33
H. R. Los, Scarborough, Ont.	2	2	3	2	9	24	33
L. H. VanderMeulen, Peace River, Alta.	3	2	3	—	8	15	23
Couple A. & C. Farenhorst, Hamilton, Ont.	2	0	3	—	5	15	20
J. Meiboom, Carrying Place, Ont.	2	—	3	—	5	12	17
Mrs. G. Bruinink, Mt. Brydges, Ont.	0	0	—	—	0	9	9
Jack Jacoma, Moorefield, Ont.	—	0	2	2	4	2	6

REMARKS

First of all congratulations to the winner, G. VandenBerg, who reached the top for the second time! You will hear from the editor. All scored below maximum. 103 total points out of 160. Nice ladder again. Hold on and enjoy your climb, even in the summer.

FIRST SERIES OF PROBLEMS IN AUGUST

No. 408	No. 409
Author: R. Smook, Canada 1970	Presented by Dr. N. Reider, U.S.A. 1970
Original	Black: 12 pieces
Black: 3 pieces	



White: 4 pieces White: 12 pieces
White mates in 8 moves. 3 points White mates in 2 moves. 2 points

NOTES

- The program in August is going to be highly interesting. I am sure that our solvers will enjoy it tremendously.
- The miniature in No. 408 is an excellent 8-mover. Keep in mind that this problem has a one-way solution and that the white King plays the main, not to say the longest, roles. Indicating the eight white moves only, will be sufficient.
- As far as simplicity is concerned No. 409 is just the opposite of no. 408. First you will be confused by the 2 times 12 pieces on the diagram. However, if you try hard enough you will agree that we seldom had such an interesting problem. Keep the big number of variations for yourself and indicate only the key plus threat, if any.
- Don't hurry for the deadline is late in September.

J. J. Bout.



THE WORLD AROUND US

MICRONESIA

The name "Micronesia" is given to an area on the earth's surface almost as large as the United States, but with only a land area of about 700 square miles. More than 2,000 islands and islets have to be combined to obtain this much land and of these 2,000 only about 100 are regularly inhabited. On the eve of World War II there were only about 50,000-60,000 people living on these islands, but as soon as the Japanese took over the islands they imported labourers that doubled the population. After the war, however, the alien population was removed in the first postwar years for repatriation to Japan. Those people who remained conformed sufficiently closely to the definition of what ethnologists call Micronesians. Although to the outsider there may appear a certain uniformity in stature, skin colour and features among them there are still great differences. The Chamorros of the Marianas and Polynesians of Kapingamarangi and Nukuoro to the south represent both linguistic and cultural differences of importance. All told there are nine major languages in the area, with differences which make interpreters necessary, and many dialect variations within each language. All the people have in common that they live on islands, but not all islands are the same. Those who live on high islands of volcanic origin have different problems than those on low atoll islands. On the former the population can expand because there is room, on the latter there are great problems to sustain the population and even a modest increase faces many with the problem of migration or starvation.

One of today's ironies is the fact that the United States, with a tradition of two centuries of anti-imperialist rhetoric, is one of the last nations formally controlling the destinies of distant, alien subjects. Americans first became concerned with the area in the middle of the nineteenth century, when American whalers and trading vessels began to visit the western Pacific in numbers. After 1850 missionaries were sent out from New England and from Hawaii and the American influence became more pronounced. But when the international status of the islands was up for grabs with Spain's removal from the Pacific after 1899, neither commercial nor missionary interest was sufficient to induce United States policy-makers to insist upon acquisition.

Most of the islands were allowed to pass under German control, and at the outbreak of World War I Japan quickly moved in to take possession of the islands north of the Equator. Japanese control was legalized at Versailles in 1919 and at later conferences and in 1922 she received a Class C mandate over the islands of what came to be known as the Trust Territory of the Pacific.

With the outbreak of World War II, it was brought home to the United States that it was absurd to try and defend the Philippines and Guam in the midst of hostile naval bases. The Japanese had used the islands under their control to make them heavily defended harbours and supply depots. It cost the Americans a great many lives to take the island and Congress determined not to let the islands pass

under foreign control again. The United States claimed that it was necessary for military security that the islands should be placed under American control and so the United Nations in 1947 drew up an agreement that the Trust Territories of the Pacific would be a strategic trust. As trustees the United States were not answerable to the Trusteeship Council, but to the Security Council, where the veto rule existed.

As the war years receded, concepts of military necessity shifted away from the islands of the western Pacific. Buildings and equipment left on wartime bases rusted; grass grew on once-busy airstrips and roads; and hastily built docks crumbled away. The people who had once been employed on the bases were thrown out of work and had to return to their previous occupations. But many were either unwilling or unable to return to their previous, simple way of life. They had depended upon foreign bases too long — first the Japanese and then the Americans — to be able to make the adjustment back to the traditional culture. The Navy, which had been charged with administering the Trust Territory was short of funds and even shorter on ideas on how to deal with the problems on the islands, so in 1951 control of Micronesia passed to the Department of the Interior.

This move did not bring immediate results. There were basic differences of view among the few Americans really concerned with the Micronesians or with American responsibility toward them. One school of thought emphasized the right of self-determination of the island peoples in matters of local government and the "non-political" aspects of their lives. Several anthropologists insisted that it was neither the duty nor the right of Americans to make the islanders like modern 'mainlanders'. This view had the added attraction of needing a limited budget and a minimal administrative apparatus. Others felt that it was the duty of the United States to raise the standard of living and of literacy of the people and to prepare them for responsible, united, and to some extent, democratic self-rule. In the end, this latter group prevailed, but it was not until the 1960's that a major breakthrough in appropriations and policy took place. Then new emphasis was given to school-building, teacher-training, public health and sanitation projects and improvements in inter-island communications.

In 1966 a new development took place. That year more than 600 Peace Corps volunteers were sent into the area. This caused a great deal of friction between the old bureaucrats and the young, and idealistic, volunteers. The old administrators accused the volunteers of giving advice without knowing what the situation was like, while the Peace Corps blamed the bureaucrats with foot-dragging and maintaining outdated policies. The Micronesians were also soon involved in the dispute. Some sided with the old administration, some with the ideas of the Peace Corps volunteers. In the end some sort of compromise was worked out which seems to have been in the interest of the islanders. There is still much to be done, but also a great deal has been done. Under pressure from the United Nations and from Micronesian representatives, major policy decisions must be reached in the year ahead. A target date of 1973 for an island plebiscite on future political status was set in Lyndon Johnson's administration.

The report of the Future Political States Commission, appointed by the Congress of Micronesia in 1967, was published in July, 1969. It is a shrewd and statesmanlike document which winds up with the recommendation that the Trust Territory seek a status of self-government, in free association with the United States. If this does not prove possible, complete independence should be sought.

Only the future will tell what the outcome will be. But it is encouraging to see both sides trying to find a solution to the problem which will benefit both parties. Too often one side seeks to gain all the advantages in such negotiations and is unwilling or unable to see the difficulties the other side has. In the discussions between the United States and the Trust Territories of the Pacific Islands a broader and more mature outlook seems to be present.

HI NEIGHBOURS!

(Continued from page 4)

One advertisement states: We buy anything old except people and animals. Another wishes to buy: A teapot by Saler, man chasing woman, coloured Victorian clothes.

Also a book, telling the story of twins, one was a Christian, the other Communist.

And believe it or not, For Sale:

Another mysterious insulator — Cooperative Winkelvereniging, Eigen Hulp, Helder. They even have them in Holland.

It seems the Antique Trader Business is a very fascinating business. Visit an Antique Store and you wonder where the items all originated. It's fun. Whether there is any money in it — I wonder.

Have a nice vacation.

Greetings from

Your Neighbour.

EDUCATION FOR CHRIST

(Continued from page 9)

Presbyterians. Students come mainly from the Eastern United States and the Canadian maritime provinces. The Canadians have their own Canadian fellowship to deepen their understanding of their own country and provide information about Canada on the campus. Most students at Gordon are dedicated Christians, not interested in mere protest, but searching for positive answers to the problems of society. One of the graduates, Dean Whiteway, from Nova Scotia, is very active in Canadian politics. He has seen the relevance of Scripture in all areas of life, including politics. He is highly motivated by the Biblical principles of sphere-sovereignty and desires to apply them to Canadian society.

The College community is small in numbers but big in vision. The enrollment is about 800 with a projected enrollment of 1100 in the 1970's. For fourteen productive years the faculty published *The Gordon Review* with many scholarly articles and fine reviews. This year the publication will be expanded and become *The Christian Scholar's Review*,* representing the combined efforts of fifteen Christian colleges, among them Wheaton, Trinity Christian, and Calvin.

EUROPEAN SEMINAR AND INSTITUTE

In the early fifties, Professor David Franz of the History Department spent a year at the Free University of Amsterdam. He was so thrilled that he promised himself to make it possible for students to have similar experiences, and established the Heritage Travel Service, a non-profit educational enterprise. As far back as 1958, Professor Franz went with his students to experience first-hand the Christian scholarship and cultural heritage of the Free University and other historical places in Reformation Europe and ancient Graeco-Roman world. More than a thousand students from various church colleges have joined the summer seminars of seven or eight weeks at a bargain price of less than half the cost of most American programs. Students can participate as auditors or earn 6-9 hours of credit from their respective schools. After an opening week of lectures at the Free University, teams of students and teaching scholars continue their studies on extensive field trips through Eastern or Western Europe, and the ancient world. Where possible, good use is made of Europe's great rivers on their own river ships serving as floating hotels.

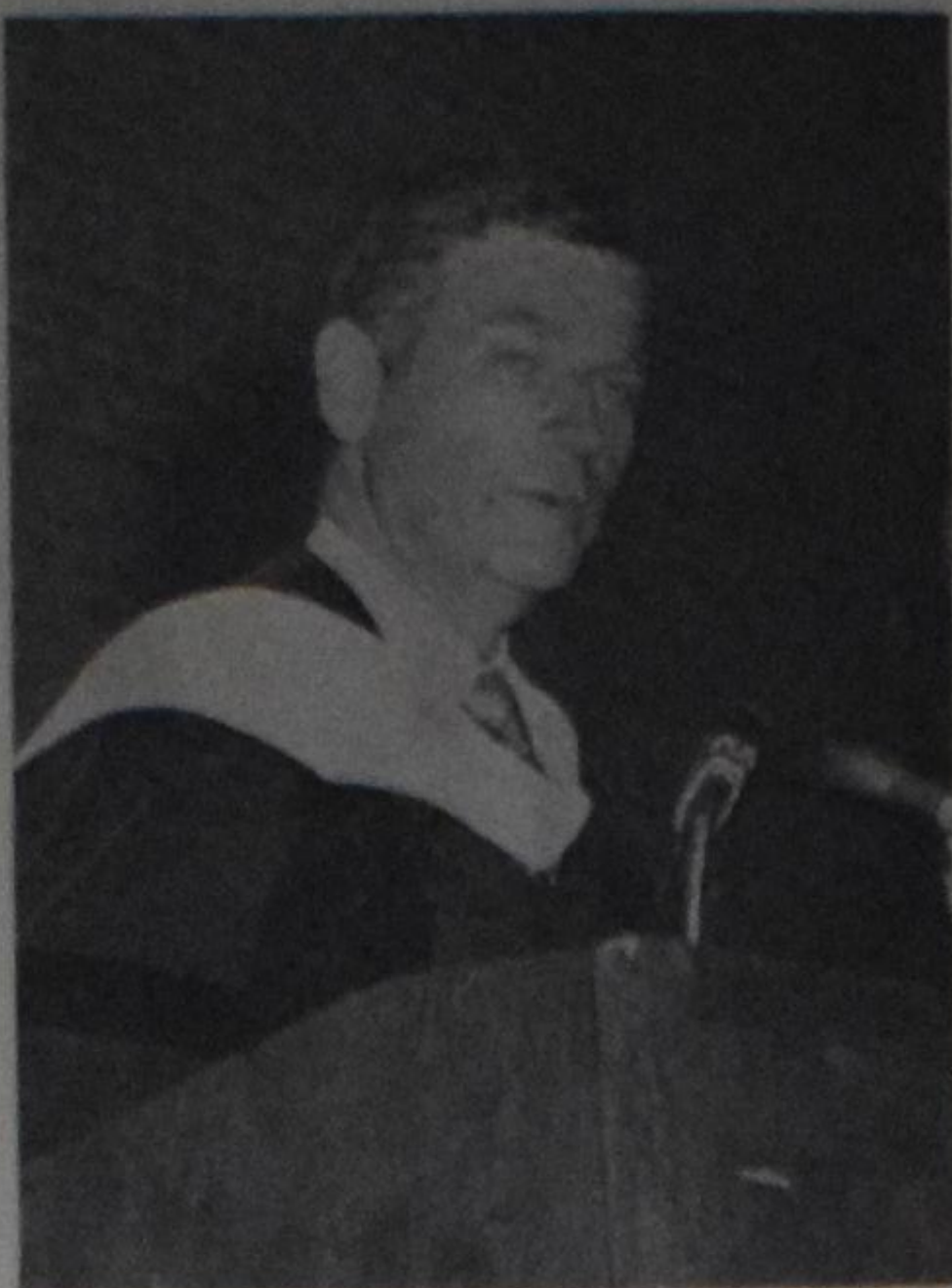
Soon the educational program will be expanded by an International Institute of Christian Studies. The Institute will be housed in the missionary center (Zending Centrum) in Baarn, The Netherlands. Last March through the initiative of Professor Franc and Dr. Gross, a number of Christian colleges decided to cooperate on an overseas study program. About 35-40 students per semester, selected from the different participating colleges, will spend nine weeks at the Institute for lectures and discussions, and two weeks of extended field trips to other parts of Europe. The European Coordinator of the Institute and program will be Dr. Jan Denkerink. It promises to be a rewarding academic experience for evangelical students.

The above programs indicate that Gordon can justly be placed in the forefront of church colleges in America. With its close ties to Christian scholarship in Europe, the school could well become a great college with reformational scholarship, giving leadership and direction to other struggling church colleges.

COMMENCEMENT 1970

This year's commencement was held on June 27. The graduating class was the largest in the history of the college. The recipient of the Parents' Association Award, for the best graduating senior, was Brian Braley, a political science major. During his senior year, Mr. Braley really began to appreciate the full significance of a Christian education. His introduction to

the Christian philosophy of the Law-idea enabled him to see the possibility and promise of a Christian approach to his discipline. He has accepted a scholarship from the University of Maine to work on his M.A. in political science.



Senator Hatfield.

Gordon College was privileged to have as its commencement speaker, Senator Mark Hatfield. The Administration could not have made a better choice in this troubled political and academic year. Senator Hatfield is a nationally prominent legislator and very much in the news lately as a result of his outspoken views on Vietnam. President Ockenga introduced the Senator as a "devoted and evangelistic Christian." He spoke critically on three issues: war, race, and distribution of wealth. He had a stern message for the friends of Gordon, parents, graduates, and students.

First of all, comparing the puritan heritage with the evangelical tradition today, he observed,

The historic union of personal faith and social concern has eroded. Evangelicals since the beginning of this century have suffered from a self-imposed social isolation. . . . It is my view that we must relate the good news to the social turmoil of the day and to the vision of building a new world. It is true that theological liberalism has preached an unbalanced message of social action, but this is no excuse for us to preach only the half that relates to personal redemption. We are as heretical in failing to preach the entire Gospel as those to whom we like to point our finger and accuse of preaching a merely social gospel. We must speak the whole Gospel to a broken world of today even as we recognize, as the Puritans did, the presence of sin. Yet we must also realize . . . that Christ came to transform mankind and promised not only a new heaven but a new earth as well.

In speaking about war, he asked where many Christians put their trust today.

We must be alert to the needs of military defense but, remember that ancient Hebrew prophet who stated "Because you have trusted in your chariots and the multitude of your warriors; therefore shall tumult rise amongst your people." Is this where we place our trust for national security — solely, exclusively in the size of our bombs; in the power of our military? . . . If it is in military power alone, it is non-scriptural as well as a false base for security. Can we, as a nation that has as its motto "In God We Trust," turn and say to the Pentagon, "In the Pentagon We Trust?" Can we rationalize human suffering and the destruction of human life? Can we accept the theme "Kill a Commie for Christ?" as an example of our commitment to the value of human life.

Discussing the race problem, Senator Hatfield said that justice must be obtained through legislation, but "the ultimate solution is love."

If we cannot demonstrate this great theological truth in our personal relationships, then we have no right to demand that the Government legislate that kind of relationship. Laws can

be tutors to new attitudes and toward new relationships, but laws cannot really bridge this vital personal human relationship problem.

Addressing himself to the problem of distribution of wealth, he said:

We ought to realize that the real fundamental division today in the world is not between the Communist World and the free world. The fundamental division is not between the Western World or the Eastern World. The fundamental division is really between the rich and the poor. It's here in this country. It's world-wide. This kind of division is one that will create enmity and war. We will never have peace until we can bridge the gap between the haves and the have-nots. God did not establish America merely to benefit from her natural resources and to exclusively hold them for Americans. We are stewards of this wealth.

He spoke with deep concern about the depth of division and increasing polarization in America, but voiced a note of hope and responsibility:

We are, as ambassadors for Jesus Christ, to promulgate, to enunciate and to demonstrate the message of reconciliation. I believe as we take this power and demonstrate it in the life, death and resurrection of



Left to right: President H. Ockenga, Dr. H. Dooyeweerd, and Dr. G. M. Rideout, chairman of the Board of Trustees.

DR. HERMAN DOOYEWEERD

Another highlight of the commencement activities was the awarding of honorary doctoral degrees to Mr. Thomas L. Philips, and Dr. Herman Dooyeweerd. Mr. Philips is President of the Raytheon Company and Trustee of Gordon. Under his initiative, Raytheon started a pioneering training program for hitherto unemployable black residents of Boston's negro district, with guaranteed jobs for all who completed the program. He briefly responded and reminded the graduates of their high calling in all vocations to profess Christ and render Christ-like service to man in society.

"It is a singular honor for College to confer an honorary degree upon Dr. Herman Dooyeweerd," said Dr. Gross. "The honor is well-deserved in the light of Professor Dooyeweerd's outstanding scholarly contributions in philosophy and related disciplines." The beautiful certificate cites that

He has served with distinction as professor at the Free University of Amsterdam from 1926 until his retirement in 1965. During that time he founded an international philosophical movement and published numerous works which articulated a philosophic viewpoint which is radically critical of the major trends of western humanistic thought, thoroughly contemporary in its application, and distinctively Christian in its basic presuppositions.

"And we love him for that," interjected Dr. George M. Rideout, Chairman of the Board of Trustees.

In a time of intellectual confusion he has produced a full-orbed philosophical system which has stood as a refutation to the view that the Christian faith cannot produce a comprehensive philosophy. His work has received international attention and respect not only within reformed and evangelical circles but among Roman Cath-

Christ, we have the only true resource for making men whole, for creating love where hate exists, for healing the personal wounds and the corporate wounds of our society.

At the heart of our social and political problems lies a religious crisis of a "transcendental character." People are "seeking a greater and deeper meaning for their lives." He urged his attentive audience to use their faith "inwardly and outwardly" to achieve real peace that "can only come from those of you who have experienced it in your lives. It can only come from men in all walks of life who are willing to share it in terms of witness." "We must embark on a mission that has given itself, in love, to the hurt and pain of the world in order to bring God's peace and God's new creation to man."

It was a prophetic message that we can all take to heart. Senator Hatfield truly spoke as a Protestant. The issue of Vietnam has been a soul-searching experience and education for him. He is no longer satisfied with being a personal Christian in secular politics. He is searching for the deeper, transcendental meaning of political life — what it means to be a Christian politician. He is eager to know more about a Christian approach to politics, and here Dutch experience and scholarship can be of great value.

olies and even religiously liberal philosophers as well as in the large academic community.

Gordon College recognizes Herman Dooyeweerd as a Christian philosopher who has consistently borne witness to the renewing power of the Gospel in all sectors of human life and culture.

After the degree was conferred, Dr. Dooyeweerd responded with deep emotion in near perfect English. Following are a few sentences from his excellent response.

I am very grateful for the honorary degree of doctor of letters which just now has been conferred on me. It is a particular pleasure to receive this scientific distinction from this College. . . . I thank God that my defective effort to project a philosophy of a reformational Christian character has turned out not to be idle, but under God's blessing, has borne fruit in different countries. But this is not owed to my merit but only to the radical biblical ground motive which has led and inspired my thought.

For it is this ground-motive of creation, fall into sin, and redemption by Jesus Christ in the communion of the Holy Ghost which cannot fail to bring about a salutary revolution in our entire philosophic view of man and his experiential world.

The spiritual father of the reformed Free University in Amsterdam was the first to break through this dualist scholastic theme. He did so particularly by rediscovering the radical significance of the biblical revelation concerning the heart, that is the religious center of human existence, from which are all issues of life, from which proceed all sins, and in which occurs man's rebirth out of the Holy Ghost.

It was the rediscovery of this central biblical truth, . . . which became the decisive turning point in my thought.

If indeed our philosophical

thought does not issue from the abstract intellect but from the religious center of human existence, it is impossible that it should function apart from the latter. In addition, there must be an inner and necessary point of contact between philosophical thought and religion, even if the latter turns out to be of an apostate, anti-biblical character.

This is the point on which my transcendental critique of theoretical thought was focussed and where I have tried to bring more clearness with respect to the idea of a reformational christian philosophy. It is not this philosophy in itself which is important. It is rather its biblical ground motive which proves its reformational power in every sphere of our temporal life, provided that we surrender with all our heart to its central guidance.

Humbly realizing this, I gratefully accept the honorary degree which you have so kindly conferred on me.

Recognizing Professor Dooyeweerd as one of Europe's most prominent Christian philosophers, President Ockenga also considered it an honor for Gordon to bestow this degree upon Dr. Dooyeweerd for his "long and fruitful intellectual leadership and creativity." "The Gordon tradition follows Professor Dooyeweerd's theological position which has been presented with great acumen and vigor by the Dutch scholar."

Professor T. Grady Spires of the philosophy department, who has introduced hundreds of students to this Christian philosophy, stated:

The long overdue recognition among American evangelicals of the colossal achievements of a full scale critical and constructive philosophy animated and led by the Word of God, acquired a kind of official status in Gordon College's tribute to Professor Dooyeweerd at its commencement, 1970.

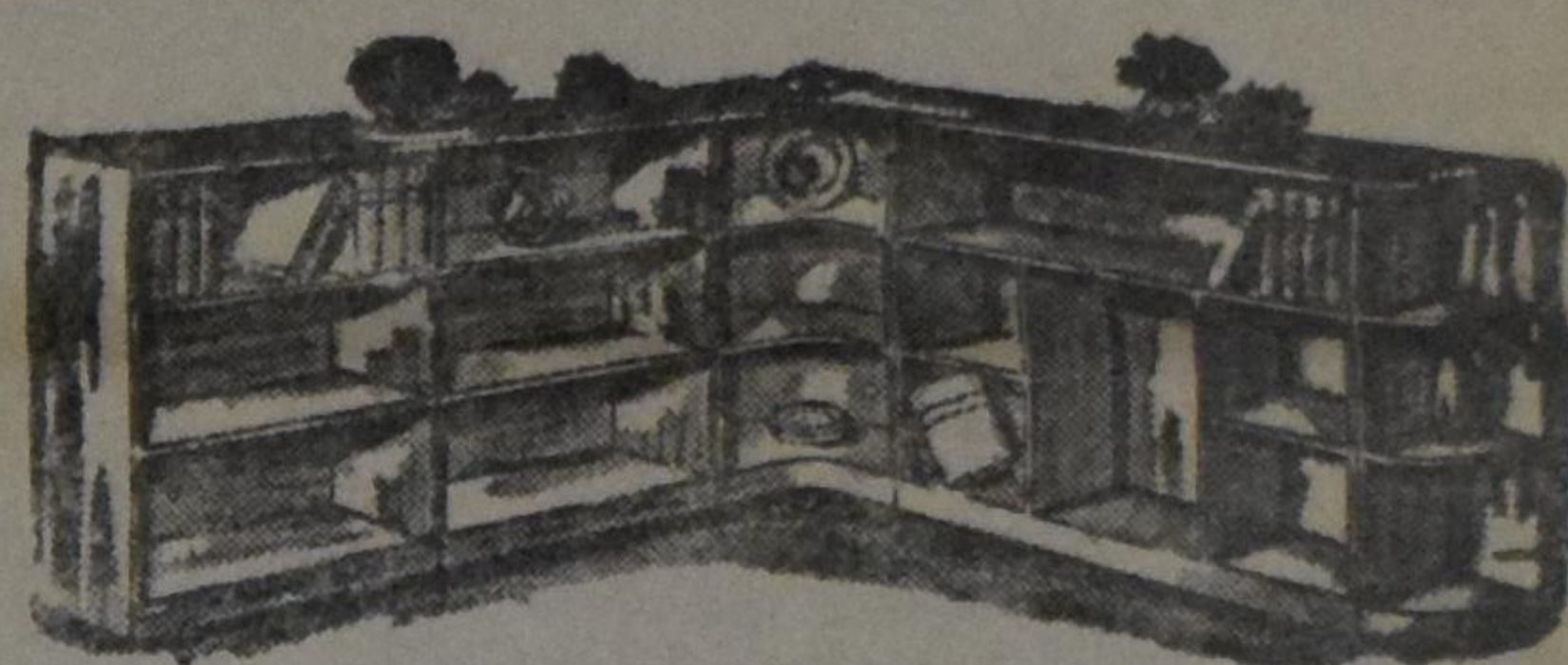
That in our day of introverted

analysis and widespread skepticism, a rising evangelical academy should acknowledge something of the radical significance of basic Scriptural themes for theoretical thought as illustrated in Professor Dooyeweerd's philosophical labors is a welcome encouragement to those whose hope for the movement has sometimes been severely tried.

In a sense, the honorary degree awarded to Dr. Dooyeweerd symbolically includes all those other Dutch philosophers who have given rise to the philosophy of the Law-idea and contributed so much to Christian scholarship. In a day when most church colleges have compromised their Christian commitment, and the very existence of such institutions can no longer be taken for granted, the ideal of integral Christian scholarship offers every church college a new opportunity to philosophically justify itself. We are fortunate that a number of scholars are developing this concept of Christian education in the United States and in Canada. Herein, with God's blessing, our Christian colleges can find an educational reason for existence.

It is of great historic significance that Senator Hatfield and Dr. Dooyeweerd should meet during the Commencement weekend. The former is one of America's foremost legislators and the latter is one of Europe's leading legal scholars. It was a union of theorist and practitioner who, each in their own vocation, seek to profess Christ's Lordship in each sphere of life. Both of them approach their life's work through the Power of the Gospel. Together they are committed to the reformation of philosophy and politics. In the light of this vision, Gordon's goal is to serve the reformed and evangelical communities and our countries.

*The first issue will be published in October, and the subscription rate is \$6.50.



FROM THE BOOKSHELF

THE REFORM OF THE CHURCH,
by Donald G. Bloesch.
Published by Eerdmans,
Grand Rapids, Mich.

If the Churches of the Reformation are to remain worthy of their name, then they must put to practice what Dr. Bloesch writes about in this book. If the Church is to be formed and formed again after the Image of Christ, the things he says must be very seriously considered.

Bloesch maintains that the Body of Christ as it becomes visible in the organized church needs renewal on a great many points. We need a return to powerfully proclaiming the Word of God. We need a liturgy in which the congregation is fully and meaningfully involved in living worship. The full power of the Sacraments must again be discovered. Is it not high time for a return to open confession of sins, done semi-privately in groups, or in private with a trusted brother?

Such and many more biblical

guidelines are given for a true renewal of the Church.

When a member of a Reformed Church reads this book, he will, at times remark: Thank God, we still have what Bloesch advocates. But at other times, when he writes about spiritual gifts, casting out of demons and divine healing every reformed church member will receive some real eye openers and we need them. Our churches too stand in need of biblical reformation today.

I found the chapter on spiritual disciplines (prayer, study, simplicity, fasting, charity etc.) very good. In the chapter on the need for social relevance the author maintains that the Church should speak out against the manufacture of nuclear weapons and against large families, etc.

Any of the 14 chapters will serve well for a very stimulating discussion in (mature) societies. All who give leadership in our churches and who long for biblical reformation should read this book.

Rev. J. Groen.

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CLASSIFIED ADS

(See also page 2)

On July 3, 1970 in the Netherlands, the Lord took away from us, to be with Him in Glory, our dear father, grandfather and great-grandfather

TJIBBE HEIDINGA,

at the age of 85.

Beloved husband of the late Hendrikje Boonstra.

"My grace is sufficient for you." Rom. 12:9a.

J. Dijkstra,
S. Dijkstra—Heidinga,
Engelom, Neth.
H. Heidinga,
B. Heidinga—Ferwerda,
Cornwall, Ont.

O. Heidinga,
F. Heidinga—
Stellingwerf,
Leeuwarden, Neth.
J. Van der Veer,
A. Van der Veer—
Heidinga,
Cornwall, Ont.

W. Reitsma,
A. Reitsma—Heidinga,
Nunspeet, Neth.
M. Heidinga,
W. Heidinga—Stienstra,
Rexdale, Ont.

H. Reitsma,
A. Reitsma—Heidinga,
Cornwall, Ont.
K. Van der Valk,
J. Van der Valk—
Heidinga,
Leeuwarden, Neth.

L. Koolstra,
S. Koolstra—Heidinga,
Leeuwarden, Neth.
Grand- and
great-grandchildren.

July 3, 1970.

444 Patrick Street,
Cornwall, Ont.

In de morgen van 5 juli 1970 is in de heerlijkheid van zijn Here ingegaan

Mr. AREND NOORDHOF.

Hij blijft in onze herinnering als een vroegere hulpvaardige buurman en beste vriend.

De familie Vander Ploeg,
Komoka, Ont.

During the early morning hours of July 10, 1970 the Lord Jesus promoted to Heavenly Glory

EGBERTJE BOUWERS,

at the age of 65.

Beloved wife of John Bouwers.

Dear mother and grandmother of

Eda & Ate Tiesma,
Elizabeth, Yolanda,
Heather, Cindy,
Grand Rapids, Mich.
Janet and Fred

Struiksmas,
Norval, Ont.

Henny & Harry
VanderWindt,
Eddy, Johnny,
Michael,
Guelph, Ont.

"Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day." Mother's favourite;

Psalm 25:5.

R.R. # 2,
Brampton, Ont.

In Jezus ontslapen op 10 juli 1970 onze zeer geliefde schoonzuster en tante

EGBERTJE BOUWERS
(DE JONGE),

op de leeftijd van 65 jaar.

Ralph en Johanna
Bouwers.

Jack en Ida Steringa,
Fred en Jenny Gerlinks,
Hendrik en Francis

Bouwers,
Dick en Betty Bouwers,
John Bert Bouwers.

Brampton, Ont.

In Jezus is ontslapen onze lieve vriendin

Mrs. J. BOUWERS.

Openbaringen 14 vers 13.

10 Juli 1970.

Mr. en Mrs.

B. Middeldijns.
R.R. # 1,
Brampton, Ont.

The members of "The Golden Hour" Ladies Society, Williamsburg, Ont. wish to express their deepest sympathy to Mrs. Wobbie Sluiskes in the sudden death of her little 6-year-old son

ROBERT.

Jesus loves him, may He stay,
Close beside you day by day,
Give you comfort on life's way,
Strength and guidance; this we pray.

Mrs. Jennie Geurkink,
Pres.

Mrs. Mary De Vries,
Secr.

July 12, 1970.

Op 4 juli 1970 heeft de Here na een smartelijk lijden thuisgehaald onze lieve dochter, zuster, behuwdzuster en tante

LYNTJE HASSEFRAS—

MATZE,

op de leeftijd van 55 jaar.

De wetenschap, dat zij door lijden tot heerlijkheid is gegaan, is ons tot rijke troost.

J. Matze,
M. Matze—Oppelaar,
Hazerswoude, Holland.
C. Matze,
S. Matze—Den Hertog,
Hazerswoude.

J. Koetsier—Matze,
J. Koetsier,
Listowel, Ont.

D. Matze,
J. Matze—Lagerwei,
Hazerswoude.
J. Schellingerhout,
Hazerswoude.

M. Matze,
B. Matze—De Peinder,
Hazerswoude.

M. Vander Slikke—
Matze,
Stoney Creek, Ont.

De begrafenis heeft plaats gehad op 8 juli te Hazerswoude, Holland.

On Thursday, July 16, 1970 the Lord in His wisdom took unto Himself our dearly beloved husband, father and grandfather

RINZE POORTINGA,

at the age of 62 years.

"For as in Adam all die, even so in Christ shall all be made alive."

I Corinthians 15:22.

His wife:
Dirkje Poortinga—
Van Voorst,
R.R. 1, Mossley, Ont.

His children:
Iep & Stella Poortinga,
Harrietsville, Ont.
John & Theresa

Poortinga,
Darlene and Ernest,
R.R. 1, Belmont, Ont.

Richard & Tena
Poortinga,
Dorothy and Anita,
147 Glenmorris St.,
Galt, Ont.

Jan & Ann Poortinga,
Reynold,
R.R. 1, Belmont, Ont.

Funeral services were held on Saturday, July 18, 1970 in Aylmer, Ontario.

Op 16 juli 1970 nam de Here plotseling tot Zich ons medelid

RINZE POORTINGA.

Zijn leven was met Christus en daardoor zijn sterven gewin.

Namens de Mannenvereniging van de Chr.
Ref. Church of Aylmer,
Ont.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least \$5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

Phone number clinic:
416-742-1624

YOUR SUPPORT IS VERY MUCH NEEDED!

The "Maranatha" C.R.C. of St. Catharines needs

PULPIT SUPPLY

for Aug. 23 & 30. Any minister visiting this area near the Niagara Falls and willing to preach, please call collect 416-935-6521. We can provide lodging if desired. B. A. Langendoen, clerk. 39 Harcove St., St. Catharines, Ont.

Nog geheel onverwacht heeft de Here tot Zich genomen in Zijn heerlijkheid onze geliefde vrouw, moeder en oma

CORNELIA MOSTERT—
VAN DEN BERG,

in de ouderdom van 77 jaar.

Ik weet aan wien ik mij vertrouwde,
al wisselen ook dag en nacht;
ik ken de rots, waarop ik bouwde.

Hij feilt niet, die uw heil verwacht.

Eens, aan den avond van mijn leven,

breng ik, van zorg en strijden moe,

voor elken dag, mij hier gegeven,

U hoger, reiner loflied toe.

Newcastle, 15 juli 1970.

Maarten Mostert,
Maria en Peter Vogel.
Eliza en Gay Mostert.

Minnie en Frank Zegers.
Maarten en Jessie

Mostert.
Dirk en Pat Mostert.

Cor en Carol Mostert.
en 26 kleinkinderen.

De begrafenisdienst heeft plaats gehad op 18 juli n.m. in de Maranatha Christian Reformed Church of Bowmanville.

Unexpectedly, the Lord in His wisdom took unto Himself our dearly beloved husband, father and grandfather, at the age of 55,

CECIL DE BOER.

"There remaineth therefore a rest to the people of God." - Hebrews 4:9.

Husband of:
Hilda de Boer.

Binbrook:
Raymond and Marie
de Boer,
Monica, Michael.

Jarvis:
Peter & Karen
de Boer,

Ronda.

Jarvis:
Margaret & Jacob
Helder.

At home:
Christina.
Patricia.
Susan.
Elizabeth.

Tuesday, July 17, 1970.

R.R. # 3, Jarvis, Ontario.

Op 21 juli 1970 heeft de trouwe Verbondsgod tot Zich genomen onze lieve vrouw, dochter en zuster

HERMIEN BEIMERS,

geboren ALKEMA.

Zij werd 47 jaar oud.

"Jezus, Uw verzoenend sterven

Blijft het rustpunt van mijn hart."

B. Beimers
en wederzijdse familie.

R.R. 7, Pembroke, Ont.

P.O. Box 343.

"I am persuaded that nothing can separate us from the love of God."

In life and death this was the comfort of our beloved wife, mother and grandmother

LAMMIGJE MANS

(nee BRUINENBERG),

whom the Lord took to Himself on July 21, 1970 after a short illness.

Dunnville, Ont.:
Albert Mans,
Winona, Ont.:
Harry and Virginia

Mans.
Smithville, Ont.:
Sienny Mans.

Grand Rapids, Mich.:
Gay and John Knight.

Hamilton, Ont.:
John and Kathy Mans.

Dunnville, Ont.:
Gary and Helen Mans.

Nick and Karen.
Jenny.

and 11 grandchildren.

R.R. 2,
Dunnville, Ont.

Mr. and Mrs. TOLKAMP wish to thank all their friends, neighbours and relatives who helped make their 40th wedding anniversary such a joyful occasion. Many thanks for all the visits, gifts and cards. Above all, we thank our Lord Who has given us so many years together.

Lady — widow in forties — wishes to

CORRESPOND

with Christian gentleman. Businessman or professional. Write to #2280, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

If you are a

YOUNG WOMAN,

Prot., not over 30, neat, single, wishing to meet young man of 28, please answer this ad. Object: matrimony. West Coast or Western Can. preferred. Box # 2278, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Weduwnaar, zonder kinderen, Chr. Ref., met eigen huis en goede positie, zoekt

KENNISMAKING

met weduwe of lady tussen de 45 en 55 jaar. Brieven, als het kan met foto, aan no. 2277, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Which young lady (pretty appearance and no divorcee) between the age of 30-38 would to

CORRESPOND

with gentleman in the U.S.A., age 38? Loves nature. Please give complete description of person with picture, which will be returned if correspondence is unsuccessful. Letters under No. 2276, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

LADY

42, would like to take care of a motherless family. Letters to # 2275, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted: Dependable Dutch-Canadian

LADY

Protestant, not smoking, between 40-50, by man alone, hope to go south by Sept. Room, board and travel free. For exchange a little housework and cooking. Letters under No. 2273, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DUTCH LADY

45 years, landed immigrant, Chr. Ref., speaks English, wants a job as a housekeeper in small family per Aug. 15. Interested in farm. Ask for information and send information to 3522 - 121 A Ave., Edmonton, Alta.

HOUSEKEEPER WANTED

in a motherless home. Two girls ages 4 to 7. South Western Ontario. John Braaksma, R.R. 1, Camlachie, Ont.

Due to expansion, Lacombe Christian School is urgently in need of a

TEACHER

for the upper elementary. For more information, write: Wm. Wildeboer, Principal, Box 434, Lacombe, Alta.

YOUNG MARRIED MAN

would like to work on poultry farm. Has some experience. Write to # 2279, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

YOUNG MARRIED MAN

seeks position on dairy farm. Able to take responsibility. References available. Phone 1-416-263-2988. Start Sept. 1. R. Daling, % H. Prins, R.R. # 1, Hampton, Ont.

The Toronto District Christian High School requires

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OR CARETAKER

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WALPOLE ISLAND
REUNION

Attention all former employees of Romd Corp.

Reunion will be held in Cundick Park, 5 miles north of Port Lambton on Highway 40, August 22 at 12 o'clock, trip to Walpole at 3 o'clock.

If more information needed, contact F. Feddes, R.R. 2, Port Lambton, Ont.

Land plus Poultry

Samples from current list: Turkey broiler plant, 76,000 yearly quota, 725 acres with good corn crop well advanced, near Guelph. . . Layers, space for 8,500, one-half in cages, 50 acres all underdrained, possible beef-and-eggs combination. . . Cage layer plant, cages for 10,620, well equipped, favorable egg contract, space to brood 10,000 or more pullets, 5 acres, near Woodstock.

Broilers-and-Land

Chicken broiler plants with quotas from just under 10,000 to over 50,000 — some completely specialized, some with cropland. Samples of latter: Quota 16,000 — 100 acres. . . Quota 23,770 — 60 acres. . . Quota 32,960 — 95 acres. Let us tell you, show you! Wide choice sizes, situations, prices — some recently reduced, won't last long. Plenty of others — all types, all sizes.

FRED W. BRAY

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357 Upper Paradise Rd., Hamilton (416) 389-0344.

Write or phone for definite appointment.

DATA CENTRE

Aug. 6

Dr. Robert L. Whitelaw, Professor of Mechanical and Nuclear Engineering at Virginia Polytechnic Institute, outstanding Scientist and Creationist, will speak on: Amazing New Scientific Confirmation of Creation and the Flood from Radio Carbon Dating of Fossils, 7.45 p.m. The Queen Elizabeth Playhouse, Dunsmuir & Hamilton Streets, Vancouver, B.C. Admission free.

Aug. 10

Workshop in Science Education, Dr. H. Trizenberg, begins in Toronto District Chr. High School, Woodbridge, Ont., 8.00 a.m.

August 11

Organ Concert by John VanderTuin, Central United Church, Brandon, Man.

Aug. 12

Rev. R. A. Crooks, Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.

Aug. 17

Workshop in Bible Teaching, Mr. H. Hoeks, begins in Toronto District Chr. High School, Woodbridge, Ont., 8.00 a.m.

August 22

Reunion in Cundick Park of former employees of Romd Corp. 12 p.m. Trip to Walpole Island at 3 p.m.

Aug. 26

Dr. Joel Nederhood, Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.

Sept. 1-3

Speaking at the University of Texas recently of "the unthinking exploitation and abuse of the world's natural resources, and the plunder, befouling and destruction of our native earth", UN Secretary-General U Thant stressed the need to reach a proper balance between new goals and real human requirements. "To reach this balance", he said, "we have to develop our knowledge of the results of technological change and our thinking as to what men really want and need".

This is precisely the main point made below by Norton Ginsburg, Professor of Geography at the University of Chicago. Prof. Ginsburg is one of five eminent scientists commenting on different effects of technology on man and his world in the latest number of the *Unesco quarterly IMPACT OF SCIENCE ON SOCIETY* (Vol. XX, No. 2), from which this article is taken.

MAKING THE BEST DECISION ABOUT THE ENVIRONMENT

by NORTON GINSBURG

One has to look at the biosphere — which includes the entire surface and immediate subsurface of the Earth, plus the atmosphere — as an enormous system with innumerable interlocking units. Whenever there is a change in any one of those parts, something changes somewhere else. The biosphere is always in a state of, shall we say, 'uneasy equilibrium'.

Paradoxically, it's in the nature of men that they try to change their environments for various purposes. Generally, they try to make changes in order to gain some good; but, on the other hand, a given change that appears beneficial for some men may not be good for their immediate neighbours, for their neighbours 3,000 miles away, or for their children and grandchildren generations hence. It follows, then, that one must be very very careful to take into account both the changes in the environment that are immediately undesirable in some readily demonstrable way and those which do not at first appear to be undesirable but which could be so in the long run. The time scale is very important. Let me give an example.

Sea-level Canal

Many of us who are interested in international trade and transportation and, broadly speaking, economic geography, would argue that a new sea-level canal, between the Atlantic and the Pacific Oceans near the present Panama Canal, would be a good thing. There are now available atomic explosives for constructing such a canal relatively economically, although all of the engineering problems are by no means fully resolved.

However, what we don't know is what effect such a sea-level canal would have on the biota — the living organisms — in either the Atlantic or the Pacific Oceans. It's possible, for example, that important commercial fisheries, say on the Pacific side of the canal, might be materially affected by changes in the salinity and temperatures of the seas near the canal or that certain predatory species might then be able to cross from one ocean to the other and attack and destroy some of the fisheries resources.

Another illustration of the point can be drawn from my home region. Near Chicago, with its metropolitan population of about 7 million, lies a magnificent natural resource, the Indiana sand dunes area, along the southern shore of Lake Michigan. A serious controversy has been raging as to whether some of that area ought to be developed as a lake port and site for heavy industry or whether it should be preserved essentially as it is, both because it's a unique ecological area, rich in relict species of plants and animals, and because it represents open space sorely needed by all the people of the surrounding region. The short-term benefits probably lean in the direction of developing the port, for the new industries there would provide employment for many people, especially in the State of Indiana. Yet the long-term costs of such development could be very severe, especially for the residents of metropolitan Chicago, and outweigh the short-term benefits.

Knowing What People Want

The problem is exacerbated by the growing contradiction between

presence of neighbours — more than emotional stress. Now, I suspect that most people are adversely affected by noise, although many don't know it. Yet the evidence available is uncertain, and much research is necessary before we know the extent to which noise is in fact a problem.

A similar situation has existed in connection with the use of DDT as an insecticide. Only very recently was it determined that the DDT concentrations in plants, soils, and waters absorbed in the food chain by which men are nourished could have a serious negative effect on health. Of course, many people suspected this for a long time, but it was not really proved until a few years ago. Now, the use of DDT has been restricted or even banned in many countries. A good thing? Probably. But there will be costs as well.

I am, in fact, quite optimistic about man's ability to solve his environmental problems. It is the timing, however, that is so crucial. I am optimistic because experience

has shown that to a remarkable degree technology has been able to keep up with the environmental problems generated in our essentially industrialized and urbanized societies. As an example, the disposal of sewage in large cities is a very difficult problem, but the technological means are available for dealing with it. Their use may cost a bit, but if the problem is great enough an informed citizenry and enlightened government can mobilize resources to pay for their use. The same is true to a considerable degree of pollution controls on automobiles and industrial plants; and for the use of biodegradable insecticides that may be more expensive than some of the harmful ones. In all cases, society can sort out its technological options and choose the better ones. But it must know what these options are, and for this purpose continuous research, largely through the marriage of the engineering and social sciences, is essential.

(Unesco Features)



From the Mailbox

SENSITIVITY TRAINING

Dear Mr. Editor,

I was sorry to read the article on 'Sensitivity Training' by Ronald P. Brown in C.C. of July 9, 1970. The article leaves the reader with a wholly negative impression of something that can be of tremendous value for us and our churches. Permit me to present the other side of the "coin".

Mr. Brown's conclusion is quite shocking and, in my opinion, unjust: "In reality sensitivity training can produce nothing other than unresisting members of the kingdom of anti-Christ". According to this conclusion I should by now be on the side of the unresisting members of the anti-Christ's kingdom after my personal experiences with sensitivity training in several quarters in Clinical Pastoral Education. I prefer to believe, however, that it has equipped me to do my work better for Christ's church and Kingdom.

I agree with Mr. Brown that Sensitivity Training, which also is known by titles such as Group Therapy or Interpersonal Relationship sessions, is not the Saviour of mankind; only Jesus is that. I also agree that it can be used for the wrong purposes, and that, when unqualified people who themselves lack a genuine compassion for people and understanding of human behavior conduct group sessions, the effect on the participants can be unhealthy, to say the least.

Yet Sensitivity Training is used extensively for both staff and patients in psychiatric hospitals such as Pine Rest Christian Hospital in Grand Rapids. It helps people to understand their own basic feelings and to express feelings in an atmosphere of mutual trust and openness. Under qualified supervision by trained chaplains, psychologists, psychiatrists and social workers it can have wonderful healing effects for the mentally disturbed. Since Rev. Heynen is now a contributor to C.C., you might do well to ask him for an article on this subject.

Sensitivity training is now used in Pre-S.W.I.M. orientation programmes. It doesn't go by this name officially, but the major aim of orientation is to get Pre-SWIM-ers to communicate in a personal way their spiritual beliefs and feelings. This is Sensitivity Training, for it involves learning to be sensitive to our own and others' feelings. Once such sensitivity is developing the SWIM-ers learn to communicate more effectively the love of Jesus. Many Christian Reformed ministers have had some sensitivity training which enriches their pastoral work; I would like to see many more take it. If they did, many misunderstandings a-

mongst church leaders would be overcome and tragedies such as occurred in the Toronto Christian Reformed communion could be avoided.

Elders could greatly benefit from some sensitivity training in their pastoral work. In the same issue of C.C. you wrote the article 'Een Antwoord' in which you express your struggle regarding words to use in helping the couple that first had a retarded and then a misformed child. Is it really so much a matter of having answers ready in such cases of human suffering? "Als zulke mensen je pad kruisen, dan moet je iets zeggen". Is that really what they want? Perhaps they would much rather have us cry with them, and let us listen understandingly and compassionately as they relate their feelings of bitterness and helplessness. I believe we do way too much preaching and answering; it's time we learn to listen, to be sensitive to the real feelings of our neighbors. "Try to feel what others feel" is what Rev. Heynen in his fine article "A Crisis in Communication" is telling us. People are helped more in this way. But it requires being sensitive, hence a plea for sensitivity training for elders as well.

I don't know all that Jesus taught the disciples in the three years that he was with them, but I am convinced that through their living and working with Jesus as the Great Supervisor the disciples learned to be sensitive men, sensitive to their own as well as people's feelings and needs. People in Sensitivity Groups can genuinely help each other carry one another's burdens (Paul's exhortation) and confess their sins to each other (James' teaching). It takes an atmosphere of mutual trust and acceptance before people will unburden themselves before others, and sensitivity training sessions could make this possible. Sensitivity training in the church can help us recapture the warm Christian fellowship that the early

Christians seemed to have. If we had more of it in the Reformed community the complaints of coldness in our churches would vanish and people would be less inclined to run to Pentecostal groups for their emotional satisfaction.

Sensitivity training as I have experienced it does not discriminate against personal convictions; rather, these are esteemed, as long as the person who holds them is able to make effective use of them in his Christian life. Rather, Sensitivity Training helps break down the prejudice, judgmental attitudes and feelings of superiority because of one's beliefs, so that people learn to accept and respect each other more.

I agree, Sensitivity Training is

not the Saviour of Mankind, but it is a tool that can, if wisely used and supervised, help us all grow to greater levels of Christian maturity, more rapidly so than many years of Biblical preaching can do in the case of many individuals in our churches. In our times of suspicion of our church leaders, idle controversies regarding who is principally right, we could greatly benefit from Sensitivity training. A breath of fresh air would enter the lungs of the Reformed community, and we'd begin to enjoy life more as servants of the Master.

Thank you for your attention.

Sincerely yours,

(Rev.) Nick VanderKwaak.

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